FOURSCORE

LIFE STORY

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FOURSCORE

LIFE STORY

(Abridged)

OF

JOHN VANT STEPHENS

For thirty-eight years a member of the Faculties of the Lebanon and the Lane Theological Seminaries.

Author of the Cumberland Presbyterian Digest, Presbyterian Government, The Presbyterian Churches, The Causes, Elect Infants, The Providential Purpose of Our Nation, The Saviors of the Reformation, The Story of the Founding of Lane, The Story of the Founding of the Theological School in the Cumberland Presbyterian Church, The Lebanon Theological Seminary, The Christianization of Great Britain, Etc.

CINCINNATI, OHIO

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INTRODUCTION

On numerous occasions I have urged my father to write the story of his life, in order that members of the family may preserve valuable information which he alone can supply. One of the early and fond memories of my childhood is that of going into father's study to sit on his knee and listen while he told me stories of the early family history and of his boyhood. It has been my earnest desire that these stories might be incorporated into a permanent life-story record—a record, a considerable part of which will be profitable and interesting to my cousins.

Right of the Author 24038.

FOURSCORE, very much abridged, has been written particularly for the benefit of the family, yet since the author has had varied experiences and contacts, accounts of which he relates, parts of this little book will be of interest to other persons.

An active life covering a period of eighty years, guided by a fixed central purpose, as related in FOURSCORE, strikingly contrasts the past with the present. We, of the younger generations, can have little conception of what our forefathers passed through. Out of their pioneering in a frontier country, torn by war, with none of our modern conveniences, has come to us a heritage which we do well to preserve.

JOHN V. STEPHENS, JR.,

Alliance, Ohio.

FOREWORD

FOURSCORE has been written at the earnest request and for the information of the younger generation of my family, represented by my son, Rev. Dr. John Vant Stephens, Jr., Alliance, Ohio, and my nieces, Mrs. Clarice Eudora Hawkins Cissna, Kansas City, Kansas, and Mrs. Mary Ruth Stephens Whitsel, St. Louis, Missouri, and also for the information of a much larger circle of more distant kin.

FOURSCORE has been written primarily for the parties named and the larger group to which reference has been made. In view of this fact I have used a colloquial style (speaking in the first person), such as I would use in conversation were I relating to them in person my experiences and observations, and in so doing, citing quotations from the press and personal letters bearing on the subjects under consideration.

The larger number of the chapters in FOURSCORE deals exclusively with matters of family interest, in which the general public will have little or no concern. A few chapters deal with subjects of a wider scope, in which a larger circle of readers may find something of historic value.

John V. Stephens

Cincinnati, Ohio
June 27, 1938

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FOURSCORE

CHAPTER I

Genealogy

Origin of Name

The name Stephens had its origin from the Greek word stephanos, which means crown. Stephanos was an old Greek name. Among others a son of Thucydides, the celebrated historian, bore the name. Its origin is supposed to have been as follows: some athlete attending and taking part in the Grecian races won a crown (stephanos) and returning home named his baby boy in honor of the event Stephanos, or as we would express it in English, Crown.

In the Acts of the Apostles, chapters six and seven, an account is given of a Grecian disciple whose name was Stephanos, the English translation of which is Stephen, the first Christian martyr. About 1000 A. D. surnames began to be taken in Europe. They were taken from various sources, the Bible in Christian lands furnishing many surnames, Stephen being very popular. The name is found in the following named languages: English, French, German, Spanish, Portuguese, Dutch, Russian, Polish, Illyrian, Esthanian, Hungarian and Welsh.

In earlier times it was common for the son to bear the name of his father with the letters *s-o-n* added. If the father's name was David, his son would be called David*son;* if the father's name was John, his son would

be known as Johns*on*; if the father's name was Stephen, his son would be known as Stephens*on*, or Stephen*s*, the letter *s* in this case, being equivalent to the letters *s-o-n*. The name is found in ancient records in various spellings, such as Stephan, Stephans, Steeven, Steevens, Stephenes, Stephenys, Stephen, Stephens, Steven, and Stevens, of which the last four are still in general use.

The Nelson Research Bureau, one of the most thorough in both America and Europe, from two reliable sources (The Historic Families of America Association and Lower's Dictionary of Family Names of the United Kingdom) shows that the name Stephens in Great Britain and America comes from the Norman Conquest. Aerard Fitz Stephen accompanied William the Conqueror in 1066 to England. He was at the battle of Hastings, where the Conqueror became master of England, and its king from 1066 to 1087. William was succeeded on the throne by his two sons, William II and Henry I, in the order named, until 1135, when Stephen, a grandson of William the Conqueror, ascended the throne and reigned until 1154. The "Fitz," as used above, is an old Norman French word meaning son, from the Latin filius. Like the Gaelic Mac, the Irish O' and the oriental Ben, it is a prefix to proper names to signify descent, as the Norman names Fitzwilliams, Fitzwalter, and Fitzgerald.

It was customary in Great Britain for a family to have a "Coat of Arms." This was an emblem on an individual Shield, originally embroidered on the outer coat, called the surcoat. The Stephens' Coat of Arms was granted by Henry VIII, king of England, 1491-1547, to the immediate ancestor of the family. Burke's Encyclopaedia of Heraldry, 1844, "lists several descriptions of the STEPHENS Coat of Arms, which are representative of different branches of this ancient family. In heraldic terms it was customary for the

different branches of a family to show marks of difference." The accompanying Coat of Arms is the one granted by Henry VIII to the immediate ancestor of the family.

It will be observed that just over the name STEPHENS a guiding principle is expressed in Latin, *Virtutis Amore,* meaning "By the Love of Virtue."

Distribution of the Family in Great Britain

The Media Research Bureau is authority for the statement that "later branches of the family were to be found in the English counties of Oxford, Somerset, London, Lincoln, Essex, Norfolk, Cornwall, Wilts,

Berks, Stafford, and Devon, as well as in various parts of Scotland and Ireland. These families were, for the most part, of landed gentry and yeomanry of Great Britain."

American Descendants

It is known that representatives from at least seven different branches came to America. In 1607 the English made their first settlement in America at Jamestown, Virginia. Fifteen years later the records show that there were two men of some prominence in the colony named Stephens, Richard and John. Richard had a son named Samuel. It has not been possible so far to trace their descendants. A John Stephens settled in Connecticut in 1641. A year earlier another family had settled in the same colony. Joshua Stephens coming from Wales settled in Berks county, Pennsylvania in 1733. Another family coming from England settled in Pennsylvania before the close of the eighteenth century. About 1690 to 1700, exact date uncertain, a son, Peter, was born in this family. He became the ancestor of a large number of descendants. He moved from Pennsylvania to Frederick county, Virginia, in 1732.

Later, descendants of Peter located in Ohio, Kentucky, Tennessee, Missouri, California and other states. Former Governor Lawrence V. Stephens, of Missouri, is a descendant of this branch. A history, a book of 200 pages, has been printed, giving a sketch of this branch as far as materials had been collected up to 1892. The author was Edward Stephens Clark, M. D. The pulisher was Martin & Allardyce, Philadelphia. Dr. Clark is dead. Correspondence with members of his family in California revealed the fact that Dr. Clark had collected additional materials after the publication of his book, but none of these materials has been available for this sketch.

In 1746 Alexander Stephens came from England and located in Pennsylvania. Later he removed to Georgia, settling on lands afterward owned by his distinguished son, Alexander H. Stephens, the Vice-President of the Confederacy. During the War of the Revolution, General Edward Stevens lived in Culpepper county, Virginia. He died in 1820. An only son died about the same time, leaving no son, so the male line of this family became extinct.

There was such a demand for information contained in the first census of the United States, 1790, that the Government reprinted that census, which gave the names of heads of families. However, the census of Delaware, Georgia, Kentucky, New Jersey, Tennessee and Virginia had been destroyed in the vandalism ordered by General Robert Ross, the British commander, in 1814, when he captured Washington, D. C. In lieu of the Virginia census the Government reprinted what is known as "The Records of the State Enumeration" for the years from 1782 to 1785. This Enumeration contains the names of all heads of families in the state, and reveals the fact that there were eighteen families bearing the name of Stephens, distributed in fifteen counties. The Enumeration shows that a Thomas Stephens was a resident of Pittsylvania county, bordering on the North Carolina line. In these Enumerations the middle initial is always omitted. My great-great grandfather's name was Thomas V. Stephens, and is doubtless the Thomas Stephens reported in the Enumeration of Pittsylvania county.

Immediate Ancestry

Thomas V. Stephens, my great-great grandfather was born in Virginia, August 11, 1732. Thomas A. Stephens, my great grandfather was born in Virginia, August 11, 1767. As indicated the family was living in Pittsylvania county when the Enumeration was made in

1782. Mr. E. S. Hurt, the clerk of the county, writing from Chatham, August 13, 1913, makes a statement as follows: "I find records in this office 26 January 1775 a deed from Henry Lansford to Thomas Stephens conveying 100 acres of land. I find records in this office 18 April 1785 a deed from Thomas Stephens and Sarah Stephens to George Jones conveying the above 100 acres of land." For further information Mr. Hurt referred me to Mrs. N. E. Clement, Chatham, Virginia. On August 22, 1913, she wrote to me that she had found in the indexes of the county records that Thomas Stephens had patented land in that county; that he was living in that county in the time of the Revolution, and that his name is on the Records of the Court of Claims. This information furnished by Mr. Hurt and Mrs. Clement fixes the identity of Thomas V. Stephens, showing that he was a citizen of Pittsylvania county. He seems to have had two tracts of land—one which he had patented from the Government and the 100 acres purchased from Henry Lansford. *An important question.* From which of the families coming across the Atlantic was Thomas V. Stephens a descendant? The answer to this question will probably be found in the official records of one of these fifteen Virginia counties. It is almost certain that some of the descendants of Peter, mentioned above, were living in some of these counties at the time of the *Enumerations.*

My great grandfather, Thomas A. Stephens, when a boy of 14 or 15 years of age enlisted in the Army of the Revolution, about the time that General Washington was concentrating all the troops possible for the capture of Lord Cornwallis. It is probable that the lad served in the Home Guard, taking the place of an older soldier released for the more pressing duty at the front, or he may have gone to the front and seen service at Yorktown. While the surrender of the British at Yorktown on October 19, 1781 practically ended the war, it was

not until April 17, 1783 that Washington proclaimed the war ended. It was in this period that the young soldier served the cause of freedom.

It seems that he received a Bounty Warrant, along with others who had served their country. On July 8, 1913, Mr. W. E. Coons, clerk of the Culpepper County Circuit Court, wrote to me as follows: "I find in a Rev. Record that one Thomas Stephens served in the War of the Rev. and was allowed a Bounty Warrant after the war closed." Mr. Coons added that "we have no way of determining the county from which men came who fought in the War of the Revolution." It appears that Thomas A. Stephens at the time of his enlistment was living with his father, Thomas V. Stephens, in Pittsylvania county. The young soldier was allowed a Bounty Warrant, as indicated by Mr. Coons. This agrees with the family tradition as handed down.

My great grandfather, Thomas A. Stephens, was married in 1796 to Miss Julia Ferguson, and moved to Kentucky in 1808, settling in Allen county. The loss of the family records in the removals leave us in doubt on certain points. Thomas A. Stephens was the father of John Vant (my grandfather), Robert, Thornton, Alexander, Willis, Fielding, Mary, Kittie, Polly, Laurinda and Ellen. All except Fielding, who died in young manhood, lived to be grown and married. John Vant was born on August 11, 1798, being only ten years of age when his parents moved from Virginia to Kentucky. Here he grew to manhood. He was twice married. First to Miss Lavena Turley in 1818. Four children were born of this union: Harriet, Benjamin, William and John. After the death of the wife of his youth, he was married to Miss Elizabeth Warden, born September 15, 1805, of Scotch extraction. Of this union five sons were born, who lived to maturity, married and reared families: James Madison, born May 5, 1829, died January 1, 1920; Willis Andrew (my father),

born November 17, 1831, died December 27, 1916; Asa Franklin, born May 27, 1833, died September 13, 1919; William Henry, born March 25, 1840, died February 4, 1923; Fielding Huison, born November 17, 1846, died September 1, 1934. The first three sons were born in Kentucky before the removal of the family to Washington county, Missouri, in March 1836, where the father died October 14, 1846, about a month before the birth of the youngest son. The widow, my grandmother, died at her home, near Salem, Missouri, on July 4, 1893, where she had removed in March, 1858.

The Willis Andrew Stephens Branch

Willis Andrew Stephens (my father) was married on January 20, 1855, to Miss Mary Emily Boyer, in the Catholic church, at Old Mines, Missouri (about 50 miles south of St. Louis), Father Fox officiating. My mother was born at that place on January 11, 1832, and died at the old family home, where she had resided (except 18 months during the Civil War) for 44 years, near Salem, Missouri, on January 12, 1904. As already stated father died on December 27, 1916. He died at the home of his youngest daughter, Mrs. Sadie B. Owen, in Salem, Missouri, with whom he was making his home.

Eight children were born of this union: Joseph Alexander, born March 27, 1856, died November 18, 1857; John Vant, born September 16, 1857; Fannie Elizabeth, born January 25, 1860, died January 24, 1892; Emily Caroline (Callie), born February 10, 1862, died September 15, 1899; Amanda Jane, born March 31, 1866, died July 12, 1933; Sadie Belle, born December 28, 1869, died November 22, 1937; Frank William, born September 28, 1871, died November 7, 1898; Willis Emmett, born October 31, 1875, died June 16, 1876. I am now the only member of my father's family living.

I was married to Miss Willie H. Buchanan on January 31, 1888. We are the parents of four children. Edith, born June 29, 1889, died February 25, 1890; Helen, born June 20, 1891, died February 11, 1897; Mary Lynn, born December 14, 1897, died June 20, 1898; John Vant, Jr., born November 8, 1898. Married on June 27, 1918 to Miss Ruth Carson. For ten years pastor of the Clifford Presbyterian Church, Cincinnati, Ohio, for the past eleven years pastor of the First Presbyterian Church, Alliance, Ohio. Sister Fannie was married to Rev. Lemuel J. Hawkins, August 24, 1884. To this union two children were born: Carl Emerson, born August 1, 1885, died July 21, 1925, leaving a daughter, Eva, now married to Mr. R. D. Crawford, Kansas City, Missouri; Clarice Eudora, born August 19, 1888, married to Mr. Charles G. Cissna, Kansas City, Kansas. They have one daughter, Kathleen, a senior in Maryville College. Sister Callie was married to Mr. H. Frank Hughes, August 31, 1898. No issue. Sister Amanda was married to Mr. Joseph Byrd, January 31, 1907. No issue. Sister Sadie was married to Mr. Charles Owen, January 1, 1896. No issue. Brother Frank was married to Miss Effie Larkin, September 4, 1895. He died November 7, 1898, leaving one daughter, now Mrs. Mary Ruth Whitsel, St. Louis, the mother of two sons and one daughter, Kenneth, Frank and Iolene.

Maternal Ancestry

My maternal great-great grandfather and his wife emigrated from France, near Rouen, a short distance from Havre, to Montreal, Quebec, Canada, at an early date. My maternal great grandfather, Joseph Boyer, was born in Montreal. After his father's death he married Miss Julia Coleman. They emigrated to Sainte Genevive (now Missouri) about 46 miles below St. Louis. This place was first settled by the French in 1735, being the oldest white settlement in what is now

the state of Missouri. St. Louis was settled twenty-seven years later by French from New Orleans. These two French settlements (Sainte Genevive and St. Louis) grew along side by side. In the "Treaty of Paris," 1763, ending the Seven Years War, France ceded to England the country east of Mississippi river. Rather than live as aliens, under English laws, "there was a large exodus of the French inhabitants from Illinois" to the west side of the river under France. "Such in fact, was their (the French) dislike to British rule that fully one-third of the population, embracing the wealthier and more influential families, removed with their slaves and other personal affects, beyond the Mississippi." Sainte Genevive and St. Louis were enriched by these removals from the east to the west side of the river.

Rich lead and zinc deposits were discovered in Washington county, Missouri, about 50 miles below St. Louis. Many French families moved into that section and staked off claims, rich with these ores. My maternal great grandfather removed from Sainte Genevive to this mine section which came to be known as Old Mines (about 60 miles south of St. Louis), now a village of some 400 persons, mostly of French extraction.

It was here in the Old Mines that my maternal grandfather, Louis Boyer, was born and married to Miss Rose Portel. It was here that he died, March 18, 1865. His wife died, May 18, 1882. They were the parents of the following named children: Margaret Rose, born January 12, 1822, died April 7, 1908; Rosin, born December 11, 1824, died October 17, 18—; Julia, born March 5, 1826, died August 21, 1902; Leresa, born April 2, 1828, died ———; Mary Emily, my mother, born January 11, 1832, died January 12, 1904; Thomas Bernard, born January 26, 1834, died after 1904; Eveline, born February 2, 1836, died

———, 1928; Catherine, born March 4, 1888, died ———; Monica Leonard, born July 2, 1840, died January 16, 1903; Ophelia, born June 11, 1844, died January 18, 1850; Louis, born December 3, 1846, died April 5, 1863. Aunt Eveline when near eighty years of age, in a letter furnished the information about the children, births and deaths. Her eye sight was very poor, which may account for certain omissions in dates.

In 1810 the French erected St. Joachim's church, an unusual building for a small village. In the church building are many beautiful articles of artistic value, presented in the early history of the church by wealthy French patrons. After babyhood, I first saw this church in 1877. As already indicated, it was in this church building that my parents were married on January 20, 1855. On a visit to this church in 1935, in company with my wife, sister Sadie, and Mr. Oscar Owen and wife, Rev. Father J. F. Walsh, the pastor, conducted us through the building. He pointed out the place where my parents stood when they were married. He also pointed out the font at which mother was baptized on February 21, 1832, and at which I was baptized on December 23, 1857, by Father Fox, then in charge of the church. He opened the old records and let me see the entries of these baptisms, and other matters of great interest. He was exceedingly kind in showing us many beautiful and valuable articles presented to the church over 100 years ago.

CHAPTER II

Childhood

I was born near Blackwell, Missouri, about fifty miles south of St. Louis, on September 16, 1857. The following March my parents moved from Washington to Dent county, near Salem. At the same time my paternal grandmother, with her youngest son, Fielding, age eleven, made a similar move. The two families settled on tracts of land two miles from each other and about four miles from Salem. These lands were purchased from the Government. My father made his final payment on his tract, on September 10, 1859. I hold the certificate, No. 25293, issued to him, signed by James Buchanan, President of the United States, in testimony of the purchase price in full payment.

The two families made improvements on grandmother's tract first and lived together for almost two years. In the mean time father opened for cultivation two small fields on his tract, and erected an excellent large one room hewed loghouse, with a roomy attic, and a few small out buildings. Early in 1860 he moved to his new home, with his wife and two children, my sister Fannie having been born on January 25, 1860. By the breaking out of the Civil War, if any war can be called civil, he found himself in fairly comfortable circumstances, for the times, as a settler in a new country. His little farm was fairly well stocked and grain was in store. He was just ready to add additional room to his home when the war broke. People in our section were divided in their sentiments on the war, a majority lining up in favor of the Confederacy. The firing on Fort Sumpter by the South, April 12, 1861, decided father to support the flag. He

enlisted on August 18, 1862, to serve three years or during the war.

Arrangements for His Family

He planned for his family to live with his mother and young brother, but the plan added to rather than subtracted from mother's responsibilities. Sister Callie was born on February 10, 1862, being only six months old when father enlisted in the army, so mother had the care of three little children. In addition to the usual care of the children she had to spin the threads, weave the cloth and cut and make the garments for herself and the children. For the most part she had the care of the household duties, including the cooking and laundering. The cooking was done in the open fire place. She did not have a cooking stoke until 1868. There were very few, if any, cooking stoves in use at that time in our section of country. Some times for lack of water she had to yoke up the ox team and drive three miles to a pond for the family laundry. The winter of 1863-4 was a very cold winter. She had to wade through the deep snow to feed the stock and get in fire-wood. The burden was too much for her. The wonder is that she did not completely break under it.

Further Hardships for Mother

The experiences noted above led mother to move back to her own home in March, 1864. The house stood in the woods a mile from the nearest neighbor. Often days would pass at a time when no mortal aside from members of the family would be seen. These were lonely days. How lonely they must have been for mother, who realized as we children could not, the issues of the war, not knowing whether father would ever get home again! We did not have even a clock, whose ticking would have been some company. The 1857 depression and a frontier country, without ready

markets for its products, led to a great scarcity of money. The people, for the most part, had to live on the products of their farms. They did not have the money with which to purchase many articles now regarded as the necessities of life.

Father had left stock and grain enough to have supplied our needs during his absence; but the Confederates drove all the stock away, except one yoke of old oxen, and the Federals took all the grain. Mother hired a small boy and with his aid, with the ox team, cultivated a small patch of corn, in 1864. Her supply of corn meal (there was no wheat flour) gave out early in the season, before the new corn was hard enough to shell and too hard for roasting ears. She made a tin grater and on this she rubbed the corn, and from the meal thus secured made the bread we ate. When the corn was hard enough to shell it had to be taken to a mill fifteen miles away. Our menu was simple and limited. In the winter for the most part it consisted of corn bread, fat bacon, sorghum, peas and occasionally potatoes and sassafras tea. We had very little milk and butter. We had no fruit. An apple would have been a luxury. Aside from the open fireplace, the light at night consisted of a little grease in a small vessel, from which a cotton wick projected. No candles were to be had. The first coaloil lamp in our home about 1867 was a small brass reservoir, holding about one pint, with a round wick, about the size of a pencil, projecting from the top, without a chimney. It smoked like a furnace. The oil was very expensive. It was bought in quart containers.

Few men were left in the country. Two of these left, on one occasion cut down trees and dragged them up to the house, using the ox team. Mother had to cut the wood into fire lengths and carry them in. As

a result in trying to use a heavy ax to help her I have several scars remaining with me to this day. When the supply of the trees was used up, mother had to cut down trees and then the wood into fire lengths. As before she had to card the wool and cotton, spin the threads and weave the cloth, cut and make clothes for herself and three little children. Such was the hardship through which she had to pass. I do not remember ever to have heard her complain. I was about sixteen before I ever had a "store" coat, and it was of cheap material.

I was only six years old when we moved back to our own home. It fell to my lot to go to Salem about four miles away, mostly through the woods, to take letters to the office for father and mother's people and bring back any letters to her. Salem was occupied most of the time by Union soldiers. I can never forget the affectionate attention that some of these men gave me. Perhaps some of them had little boys or little brothers at home, and the sight of a small boy, the son of a soldier at the front, on the firing line, touched their hearts.

An Unexpected Visit

In July, 1864, I was out at play with my two little sisters. Unexpectedly, I heard a voice just over the yard fence, asking for a drink of water. Looking up I recognized my father, who unannounced was coming home on a ten day furlough. The nearest railroad station and nearest telegraph office were thirty miles away. He had no way to notify us of his coming after he had suddenly been informed of his furlough. He reached Rolla by train and then had walked the thirty miles home, mostly during the night to avoid guerrillas. He was in his uniform, but I recognized him readily and lost no time in running to the door to tell mother, who was on the loom seat weaving a piece of cloth,

that father had come. She could not believe me, but seeing how excited I was she came to the door just as father reached it. O what a meeting! The ten days sped by all too fast. The time came when he had to depart to join his command under General W. T. Sherman on his march to the sea. I was too young to understand the meaning of war and that he might never come back; but the parting of father and mother made an impression on me that I can never forget!

On several occasions I saw marching soldiers. The first I saw before father left for the army. Before they came in sight the tramping of their horses could distinctly be heard. While we were living with my grandmother hundreds of Confederates undertook to capture the horses of the Union soldiers quartered in Salem. It was the plan to send part of their number around to the north of the town (they were marching from the south) and make a surprise attack on the Union soldiers, so drawing them away from their horses stabled on the south side, while the other division would seize the horses and make way with them. By mistake the division that was to make the attack on the north side turned in too soon and ran onto the other division of their own men. Each division thought the other were Union soldiers and so the two groups fired on each other. When they learned their mistake they had to flee for the Union men were aroused and ready to defend themselves and horses too. The Confederates passed going into Salem late at night. The earth trembled under the marching cavalry. About sunrise they passed on their return, fleeing from the Union soldiers. An hour later the Union forces rushed past in pursuit. Some hours later they overtook the Confederates and a battle was fought. Late in the afternoon the Union forces returned. My attention was drawn to wounded men, still able to ride, and wounded horses.

In the fall of 1864 General Sterling Price made his famous raid through our section of the state. The Union forces at Salem, not being strong enough to meet the invaders, withdrew to Rolla. Merchants hurriedly packed their small stocks of goods and removed them before the Price forces reached the town. Late one afternoon a bunch of these men rode up to our front gate and inquired of mother, "who lives here?" She told them. Then the leader asked, "where is the man of the house?" "With General Sherman", she replied. "In a pretty safe place", was the response, and then they rode away.

On another occasion a group came after dark and ransacked the house, but took nothing away. We were fortunate to escape so easily, for in many cases homes were burned with all their contents, and a number of the few men who had remained at home were taken out and shot. These depredations and murders, however, were committed by guerrillas, or "bushwhackers" as they were usually called, rather than by soldiers from the regular armies.

Father's War Experiences

On August 13, 1862, father was enrolled in Company F, 32nd Regiment Infantry Missouri Volunteers to serve three years or during the war. He reported to the Command of General W. T. Sherman, First Division, commanded by General Frederick Steele. When father was about seventy-five years of age, forty years after the war was over, I asked him to give me a list of the battles in which he had had a part. He wrote out a list, stating that he was in other engagements whose names he could not recall. He was not perfectly sure in some cases about dates. I have taken the list he gave me and made verifications, using General W. T. Sherman's Memoirs and other war records.

I have found a remarkable confirmation as to list and dates, many dates being exact. I have reconstructed briefly in outline some of his experiences on the fields of battle, as expressed in the following pages. He was never wounded, but bullets cut their way through his clothing.

He was in battles as follows: Chickasaw Bayou, December 28, 29, 1862; Arkansas Post, January 11; Deer Creek, March 21; Raymond, May 12; Jackson, May 14; Champion Hill, May 16, and Vicksburg, May 18 to July 4, 1863. A sample of some of these engagements was Champion Hill. This was a "terrific battle of eight hours," in which "Pemberton lost all his artillery and 4000 men, including prisoners, while 4000 others became detached and fled into the interior of Mississippi." Most of these engagements took place in Mississippi. The Union forces were endeavoring to prevent re-enforcements from reaching Vicksburg.

From May 18 to July 4, 1863, father took part in the siege of Vicksburg, which capitulated on July 4. The battle of Gettysburg, Pennsylvania, July 1-3 and the fall of Vicksburg July 4, really determined the issue of the war, though it continued until April, 1865. General Sherman, in his Memoirs, states that, after the fall of Vicksburg, General Steele was "appointed to the command of the Department of Arkansas." Later he was located in Little Rock. In the First Division commanded by General Steele there was a brigade commander, a Colonel Manter, who accompanied General Steele. Father was in this brigade. Colonel Manter had found him dependable and selected him to accompany him on the campaign.

General Nathaniel P. Banks, stationed at New Orleans, early in 1864, received orders from the War Department at Washington to make an expedition up

Red River into Texas, the purpose being to impress the people of Texas of the forces of the Government. Apparently Generals Grant and Sherman were not impressed with the wisdom of this order. The outcome justified their doubts. "Several severe battles were fought on this expedition, but in the end it played only a small part in the general plan." General Steele "was directed to assist (in the expedition) by operating against the Confederate forces before him, which orders he carried out at a heavy loss in men and animals." While with General Steele in Arkansas father was in a number of engagements, among others Brownsville, Little Rock, Camden and Jenkins Ferry.

While stationed at Little Rock, on January 8, 1864, he witnessed a sickening sight, the hanging of David Dodd, a chivalrous southern youth of seventeen, as a spy. On a visit to friends in the city, David had gathered some information about General Steele's forces. On his way out a scout picked him up and on searching him found the telltale papers. He was offered his life if he would tell how he got his information. He refused, saying that he would not betray a friend. He added that he was sorry that he had but one life to give for his country. This pathetic story is told in a little volume entitled "On the Field of Honor."

Colonel Manter was accidentally killed. After his death father was detached from the Department of Arkansas and sent back to General Sherman's command. It was at this time that he was given his ten day furlough to visit his home on his way to his own command in the south. General Sherman now had under his command the Army of Tennessee, the Army of Georgia and the Army of Ohio. Father was in the Army of Tennessee, commanded by General O. O. Howard; in the Fifteenth Army Corps, commanded by General John A. Logan; in the First Division, com-

manded by General C. R. Woods, and back in his old regiment, the 32nd Missouri Infantry Volunteers, with which he remained until the close of the war. He joined his command at Atlanta, Georgia, taking part in the battle there from about August 10 to 28, 1864. He was engaged at Jonesboro in September; Macon, November 20; Savannah, December 10, 1864; Columbia, South Carolina, February 15, 1865, Bentonville, North Carolina, March 18-21; Fayetteville, March 13, 1865. On leaving Savannah he was transported by sea a short distance. General Sherman says: "I was really amused at the effect this short sea-voyage had on our men, most of whom had never before looked upon the ocean. . . . They begged me never again to send them to sea, saying they would rather march a thousand miles on the worst roads of the south than to spend a single night on the ocean."

On April 9, 1865, General Robert E. Lee surrendered his entire army to General U. S. Grant at Appomattox Court-House, Virginia. President Lincoln was assassinated on April 14, 1865. When General Joseph E. Johnston learned of Lee's surrender he made overtures to General Sherman for the surrender of his forces. On April 26, 1865, the surrender was effected. Some 37,000 men laid down their arms. "A week later all the remaining Confederates east of the Mississippi were surrendered by General Richard Taylor, and on May 26, General E. Kirby Smith surrendered the last Confederate army west of the Mississippi—and the great tragedy of the Civil War was at an end."

Review in Washington

On April 28, it was ordered that a portion of the army remain on duty in the Department of North Carolina, and that "the right and left wings" march by easy stages to the north. Father was in the right

wing. Washington was reached in time for the Grand Review, which took place on May 24. I quote from Sherman's Memoirs: "The morning of the 24th was extremely beautiful, and the ground was in splendid order for our review. The streets were filled with people to see the pageant. Punctually at 9 A. M. the signal gun was fired, when in person, attended by General Howard and all my staff, I rode slowly down Pennsylvania Avenue, the crowds of men, women and children, densely lining the sidewalks, and almost obstructing the way. We were followed closely by General Logan at the head of the Fifteenth Corps. (this was father's Corps.) When I reached the Treasury Building, and looked back, the sight was simply magnificent. The column was compact, and the glittering muskets looked like a solid mass of steel, moving with the regularity of a pendulum. . . . I then took my post on the left of the President [Andrew Johnson who had just succeeded the martyred Lincoln], and for six hours and a half stood, while the army passed in the order of the Fifteenth (father's), Seventeenth, Twentieth, and Fourteenth Corps. It was, in my judgment, the most magnificent army in existence—sixty-five thousand men, in splendid *physique,* who had just completed a march of nearly two thousand miles in a hostile country." A portion of the army, probably 25,000, had remained behind on duty in North Carolina, not included in these 65,000.

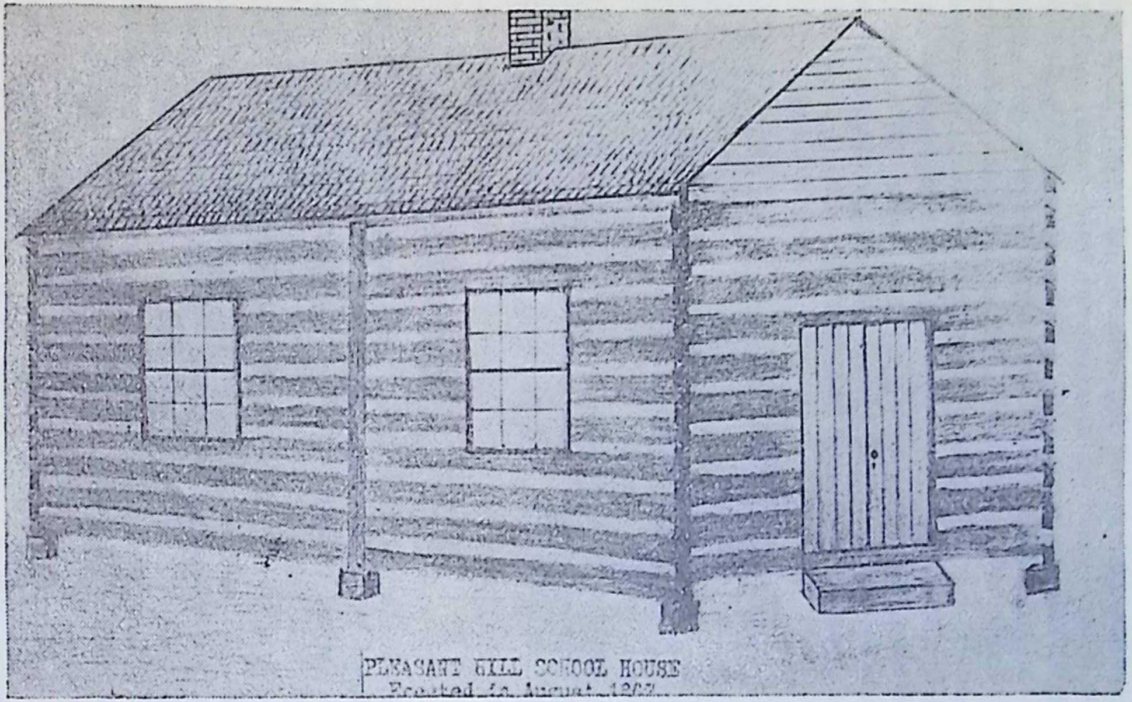
On May 30, General Sherman, in a communication issued from headquarters in Washington, took "leave of the army." In this "leave" taking, he said: "Your General now bids you farewell, with the full belief that, as in war you have been good soldiers, so in peace you will make good citizens." The army then moved to Louisville, Kentucky. In that removal father traveled by boat from Pittsburgh down the Ohio River to Louisville. Here on July 4, General Sherman "took

a more formal leave of the officers and men." This was father's last view of his General, who ranks as one of the leading generals of modern times. He died in New York on February 14, 1891 and was buried in St. Louis, while we were living there. He was accorded a great military funeral. Sister Callie was visiting us at the time. We had a fine view of the catafalque, covered with flags, as it moved slowly along Grand Avenue, one of the principal streets, followed by an immense military parade.

In Louisville father was mustered out of the service on July 18, 1865, being honorably discharged. He had enlisted on August 13, 1862 to serve three years or during the war. He lacked about a month of serving the three years, but he did serve during the war. I have his discharge which I highly prize. On his way home he was in St. Louis, as an entry on the discharge shows, on July 22. He reached home soon after that.

Father Reaches Home

Grandmother Stephens and father's aunt Kittie Stephens Warden were spending the night with us when father reached home. I suppose they had some expectation of his arrival about that time. The three children were all in bed asleep. The first that I knew of his arrival was when he lifted me out of bed and held me in his arms! What a childish thrill I received! Father had come home to stay. Now he was really ours. I was then almost eight years old. Being the oldest child I had been mother's main dependence. I recall how she would talk to me when my little sisters were in bed; she would tell me of her plans and what we would have to do. Small as I was I had in a way to take father's place. But now he had returned and normal family life was again possible.



Pleasant Hill School House, erected, August, 1867

Home and School

What a problem of home reconstruction awaited him! Repairs on buildings and fences had to be made. He was kept busy from early until late every day, getting ready for the planting in the coming spring. The farm had to be enlarged. That meant clearing new land and fencing it. A growing family required additional room in the home and school provisions. In the fall of 1862 mother gave me a copy of Webster's old Blue Back Spelling Book, of which I was very proud, lugging it around with me wherever I went. From it she taught me to read and began to teach me to write. On his return father gave me regular writing lessons. He began at once to talk to the few scattered neighbors about building a school house, for as yet no such building had been erected in the neighborhood. As soon as possible, in the summer of 1867, his ideal was realized. A good hewed log house was erected, but for a season or two we had hewed logs for seats without back rests. Later the building was furnished with the best seats to be had at the time. A crude picture of the building is shown on another page.

A school was opened in September, Captain W. T. Stepp being the teacher. This was the first school in the neighborhood. I was ten years old when I entered it. Thereafter a four months' school, such as it was, was maintained in that house, but as I had to help father on the farm about a month every fall, I could attend only for three months. Such was the limit of my educational advantages until I was seventeen years old.

My First Sunday School

In the spring of 1868 a small Sunday school, of which Mr. E. A. Pettigrew was the superintendent, was organized, in this school house. It was held only during the summer. There were no lesson helps. A

small catechism, issued by the American Sunday School Union, and the New Testament were the only text books. Father had a class of a few men and boys in the New Testament. A small library was later purchased. The boys and girls fairly devoured these few books. We were encouraged to commit to memory verses in the New Testament. For five verses a small reward card of a certain color was given, and for five of these a card of another color and so on through a series. The last card entitled one to take his choice of any book in the library as his own. In this way I earned a cheap New Testament, the remains of which I still have, and of which I am very proud. It is associated with some of my most sacred childhood memories.

A Church Was Organized

In the spring of 1868 Rev. Isaac Eaton, a Cumberland Presbyterian minister, came into the neighborhood, and after preaching in the school house for a time, he organized a Cumberland Presbyterian church, with only six members. Their names follow: E. A. Pettigrew, William McGee, Robert McGee, Mrs. Margaret McGee, Mrs. Mary A. Hubbs and Mrs. John B. Jamison. This little church was called New Hope. In 1870 a new school house was erected four or five miles south, and the little church was transplanted to its new home, but still bearing the same name, a name which it bears today. The Cumberland Presbyterian church in Salem, which had died out during the war, was revived. "Father Eaton", who organized the church, visited in the neighborhood. He spent most of his time in our home. He sold bibles. Father bought from him a large family Bible, the book, worse for use and handling, is now in my possession.

Except for the three months I was in school each year, I was busy on the farm, doing various kinds of work, clearing new ground, helping break it with a plow and colter drawn by several yoke of oxen; plowing for planting, cultivating, harvesting with the old fashioned cradle, threshing, etc. From the time I was fifteen years of age I was making a regular hand on the farm. For some time after the war there were no threshing machines with which to thresh the wheat. The grain had to be tramped out with horses, and the wheat separated from the chaff with a wind mill operated by man power. It fell to my lot to ride on one horse and lead another to tramp out the grain.

Passenger Pigeons

In the winter of 1866-67 or 1867-68 millions upon millions of passenger pigeons, driven by hunters from their roosts on low trees, in the creek bottom, established their roosts on a ridge of taller, brittle timber, near our home. The roosts covered an area of about one mile in length by a half-mile in width. When the roosting season was past not a sound tree was to be found in the area. Limbs, large and small, were broken off by the weight of the birds alighting upon them. Any hour of the night one could hear the breaking of limbs and the whir of wings as hundreds, probably thousands of birds, startled by the crash sought new perches. Hunters from many parts of the country came to bag these birds. At earlier hours of the nights shots were constantly heard from these hunter's guns. Occasionally the commotion drove some of the pigeons into the shade trees of our yard. One of our neighbors claimed to have bagged ninety-seven birds at one shot, firing both barrels of his gun at the same time. It was a thrill for a small boy to help gather up the birds brought down by the hunter's guns. The pigeons leaving their roosts early in the morning, foraging for

their daily food, darkened the sun. They returned late in the afternoon in separate smaller flocks. For years it was a common sight to see these birds in small flocks flying over in their search for food. They would fly long distances in search of food and then return to their roosting grounds by night.

Dr. William C. Herman, an authority on these pigeons, writing in the Cincinnati Enquirer, January 3, 1938, said "that the flocks were so dense that a man was known to have killed one hundred thirty-two of the beautiful gray birds with one shot. Their weight, when roosting in trees, or the weight of their nests in breeding places, was often sufficient to break limbs from trees." Strange to say these birds have all disappeared. No one knows what became of them. The last one known, Martha, hatched in the Cincinnati Zoo, died in 1914. When father visited us in the summer of 1914, he was much interested in Martha, the last of her race. Her mate had died earlier.

CHAPTER III

Early Youth

In the 1870s the Salem Academy was erected and Professor W. H. Lynch was employed as principal of the school. He did more for the boys and girls of Dent and adjoining counties than any other man in the county. In the spring of 1875, being unable, for the time, to work on the farm, I entered the academy and continued my studies there until June 15, 1876. The roll of students was called at 8 o'clock, A. M., and school "let out" at 5 o'clock P. M. Our home was four miles from Salem. I never missed a roll-call, though in mid-winter I had to leave home before sunrise. It was dark when I reached home in the evening. The roads were bad. It was a long walk. On reaching home I had some chores to do; then supper; then a few hours of study; then up early the next morning in order to get off in time for school. Father paid my tuition for the spring term in 1875. Professor Lynch trusted me for tuition in the year 1875-76, which I paid after I began to teach. I owe a debt of gratitude to Professor Lynch who made it possible for me to continue my studies. Father was not in a financial condition to meet the tuition for the year indicated. He had a family of seven children to support, and up to this time and for some years later every dollar available was required to meet the expenses of the family and improve the farm. A few years later his financial condition was materially improved.

In July, 1876, I passed an examination for a teacher's certificate, an examination which was then regarded as being a rigid one. On September 4, I began my first school at the age of 19. The school building, a poor log structure, was two miles west of Salem. My

second school, a "subscription" school, was opened in the log school house in my home district, where I first attended the school at the age of ten, on January 18, 1877. My third school was at New Hope, eight miles south of Salem, four miles south of my home, opened on August 23, 1877. My next school was at Oak Ridge, six miles north of Salem, and was opened on September 30, 1878. My last school was in my home district and was opened on August 11, 1879. My four sisters and brother were pupils in the two schools I taught in my home district. These country schools, of course, were crude in these early days, but the district schools I taught were regarded as among the best in the county.

Joins the Church

Mainly under the personal influence of Rev. W. D. Hawkins, a man whose memory I revere, on October 9, 1874, I united with the Cumberland Presbyterian church in Salem, then under the ministry of Rev. Edward R. Jones. His son, John C. Jones, and I were boyhood cronies. He entered the ministry, but in November, 1896 a premature death ended a promising career. It was my privilege to write a lengthy sketch of his life, which was published in the Cumberland Presbyterian. I performed a similar service for his father in 1908. While my church membership was in Salem, I attended the New Hope church, where I had followed the little Sunday school mentioned above, and where later I became the teacher of a Bible class. My home was midway between Salem and New Hope.

Candidate for Ministry

On September 8, 1877, at the age of twenty, while teaching at New Hope, I became a candidate for the gospel ministry, under the care of the St. Louis Presbytery. Rev. Dr. C. H. Bell, then pastor of the Lucas

Avenue church, St. Louis, was the Moderator, and Rev. W. D. Hawkins was the Stated Clerk. The Presbytery met in the Salem church. On March 9, 1878, at Sullivan, Missouri, I was licensed to preach. Dr. C. H. Bell was the chairman of the committee that examined me for licensure. I was placed over a group of small churches in Texas and Howell counties. It was real missionary work in the Ozark Mountains. A month was required to make a trip around this group, about two hundred miles. At one place there was a stretch of ten miles in which there was not a home. It was a pine forest. Many large trees stood erect fifty to seventy-five feet to the first limb. Three Sundays were given to as many small churches, with midweek services at other points. The extra Sunday enabled me to start a mission near West Plains, which resulted in the organization of a church, now located in West Plains, of which Rev. F. P. Brewster, one of my Lebanon boys, is now the pastor. The six months spent in this field were very fruitful. The outlook for me was bright to lay by a nest-egg to meet college expenses.

But just at this time Rev. W. D. Hawkins, with a wife and three small children, was left without a charge. I managed to work him into the field I had been serving, a field now able to give him a support for himself and family. I had been depending on this field for employment rather than the school room. Already most of the schools had been taken. But giving up the field to Mr. Hawkins compelled me to turn again to the school room. It so happened that the school at Oak Ridge was open, and I was employed to teach there. The schools at New Hope and in my own home district had been open to me, but were "taken" before I knew that I would have to teach. On Sundays I supplied some very small churches. The following fall, 1879, I taught my last school in my home dis-

trict and continued to serve these small churches, including the Salem, my home church.

Ever since I had become a candidate for the ministry, I had been trying to earn and save enough money to enter college. The salary I earned by teaching was only $35 per month for a four months' school. The churches I served were weak and poor. They promised little and paid less. Had they paid all of the littles they promised the aggregate would have paid my way to college for a year. At the close of 1879, I had enough in sight to pay my way to college for two years. Lemuel J. Hawkins, who became a candidate at the same time I did, and whose experience in teaching had been about the same as mine, and I opened correspondence with Rev. Dr. A. J. McGlumphy, President of Lincoln University (now Lincoln College) at Lincoln, Illinois, with a view of entering that school. Neither of us had had any Latin or Greek, and we wanted both. This was made plain to Dr. McGlumphy. We could not enter in September. We could do so in January, 1880, provided the way was clear for us to take Latin and Greek. Dr. McGlumphy wrote us to come on. We went, arriving in Lincoln on January 1, 1880. To our great disappointment we could get neither Latin nor Greek. The classes had been started in September, and of course it was impossible to catch up with classes that had four months the start. No new classes were organized.

Judge W. A. Young

Here I wish to record a most pleasing incident. Father, mother and my little brother, Frank, accompanied me to the railway station when I was leaving for college. As we were engaged in the last few moments of conversation, I noticed an old friend, Judge W. A. Young, in the waiting room. He was one of the

leading citizens of the county. I learned later that he had come in from his fine country home for the express purpose of speaking a word to me. Calling me aside, he said, "Johnny, you are going to college. That will cost you money. If you get in a close place let me know." Before I could thank him, he pressed my hand goodby and was gone. I never called on him, but his confidence in me and his friendship for me inspired me on more than one occasion in times of discouragement. Over forty years later I was called back to conduct his funeral. The church was packed with the leading people from all parts of the country.

CHAPTER IV

College Days

As indicated, there was sore disappointment when we arrived at Lincoln to learn that we could take neither language which we wanted to take. Entering in the middle of the year forced us to take a few scattering subjects with little relation to a regular college course. We did the best we could under the circumstances. Early in May we had about finished the scattered courses we were able to get on entering. We had spent a good part of the funds we had saved to little purpose. Rev. A. W. Hawkins, a brother of Lemuel, was pastor at Logansport, Indiana. A country church near by had become vacant by the death of its pastor. Mr. Hawkins secured this pulpit for his brother until the following September, and wrote him to come on. What should I do? I did not have enough money to pay my way for a year to college. I had learned that the cost was more than I had expected. Should I go home and re-enter school teaching? For the moment that appeared to be the only opening.

Wabash College

The General Assembly of the Cumberland Presbyterian Church was to meet in Evansville, Indiana, in a few weeks. So I decided to go to Logansport with Lemuel and see whether anything might turn up that way. I went. Rev. A. W. Hawkins and his good wife were very kind. He told me of a little vacant church at Camden fourteen miles away. It had been vacant for years, but a few members were living in and near the little village. He wrote me a note of introduction to Mr. Alexander Sanderson, the senior elder, a man

who was able to meet the larger part of the expense in keeping the church open. I presented the note to him. He seemed to take pity on me. When I told him that it was my plan, if I could not find something to do, to go to the Assembly, and then on home and reenter the school room, he held a conference with a few of the members, and then I was offered $50 and board for the summer, giving the church two Sundays in the month. The church building was opened and cleaned. The organ, hymn-books and even the pulpit Bible had been removed. I got busy; went to Logansport and bought an organ, for which I became personally responsible, and a few hymn-books, and we opened up for the summer.

The membership was small. The village did not have more than 400 people living in it. There were three churches besides the little one I had been engaged to serve. Our children were all in the Sunday schools of these three churches, all meeting in the morning. What was I to do about a Sunday school? I decided to organize one to meet in the afternoon. I met a number of young men who could play a number of instruments. They were glad to help me out. A leader was found and an "orchestra" (?) was organized. The boys stood by me. They were regular in their attendance. Before the summer was over we had the largest Sunday school in the town. The people were pleased with the experiment. I was offered $200, two Sundays in the month, for a year. Camden was fifty miles from Crawfordsville, Indiana, the location of Wabash College. I had $160 in school warrants now due. So I could count on $360 to meet expenses; but I would have to pay railroad fare for 200 miles every month. I entered Wabash College in September, 1880. The college had a rush class in both Latin and Greek. I entered both and put in all my time on these two subjects. In the year I took beginning Latin and read

Caesar and Virgil; beginning Greek and read the Anabasis, so making two years in one in both languages.

Through Professor Critz, my teacher in Greek, I was brought in contact with a country Presbyterian church a few miles out from Crawfordsville. I supplied two or three Sundays there shortly before the close of the school year. I learned later that this church had decided to ask me to supply regularly at a salary of $600. But when they undertook to contact me, the school was out and I was gone. They failed to reach me. Had they done so, I would probably have accepted the church and remained in Wabash.

When the college year closed in June, I reached Camden with less than one dollar in my pocket. All that would be due me for the rest of the year would be about $16 per month. How was I to meet expenses on this amount, room, board, laundry and other incidentals? One of the good elders came to my relief. He lived on a farm two miles out. He offered me free board and room. I accepted; but managed to pay pretty well. I took care of a large garden and made a hand in the harvest season. I was now face to face with a hard problem. I had no money to pay my way further to college. If the Camden church continued my salary at $200 (it had not occurred to me that they might do better) that would not be more than half enough to cover expenses. Then when I left home to go to college, my presbytery had agreed for me to go until June, 1881; then I must return and take up mission work in the Ozarks. Strange as it may now seem that a presbytery would not urge its candidates to take full college courses, it must be recalled that there is a great difference between our age and that of fifty-five years ago in a frontier country. The presbytery now by official action invited me to return, according to permission granted when I went away to

college. In the meantime I had been ordained on September 4, 1880, in order that I might minister to the Camden church, there being no ordained minister available.

A Bible Agent

The revised New Testament was published in America, May 20, 1881. I thought I would be doing a good service by placing copies of this New Testament in the homes of the people, and at the same time earn some money for college expenses. So I secured an agency for the new book. I entered upon a canvass in a good average country section of Indiana. I was surprised to learn that a majority of the people were under the impression that the King James Version, with which they were familiar, was divinely handed down and that no other could take its place.

Back to Lincoln

In my predicament, which was costing me hours of sleep, I received a letter from the session of the Hopedale, Illinois, Cumberland Presbyterian church stating that they had heard of me (I do not know how); that they wanted a minister for two Sundays in the month, as they could not support a full time minister; that they understood that I desired to continue my college studies; that they would like for me to visit them, thinking that we might be of mutual service to each other. I agreed to visit the church, selecting a Sunday immediately after the Lincoln commencement. I did not have the heart to tell my Camden people of this invitation. I told them that I was going to the Lincoln commencement, which was true. My good country elder, Mr. Kennedy, drove me to the station. After the commencement I went on over to Hopedale, twenty-six miles away, about half the distance between Camden

and Crawfordsville, and preached for the church morning and evening. I was asked to meet the session the next morning.

When I met the session I was told that practically all the members had been seen and were well pleased with what they had seen and heard of me. Then I was asked if I would accept a call, two Sundays in the month, with permission to attend college at Lincoln, on a salary of $350? I was in the clouds! My problem was solved. I was rich! My friend Kennedy and his wife met me at the station on my return. As he drove away, he turned and said, "I told Elizabeth that I just bet some church was after you, and I want to tell you now that we have decided to pay you $350 next year." It was too late. My word was out. Had the Camden session told me before I left on this trip to Hopedale, I would not have gone. I would have been glad to stay with them, and continue my college studies at Wabash.

There was, what I had no reason to doubt, a genuine sorrow among the Camden people when they learned that I was going to leave. My last Sunday there was memorable. The house was packed morning and evening. I was deeply touched. I was leaving a people I had come to love. They had been discouraged, but in the year and more I had served them they were taking courage to go forward. When I went to the station the next morning to take my train for a visit home, "Father Sanderson", who had become attached to me, was waiting. I supposed he had come to tell me goodby once more. But to my surprise he boarded the train with me, and rode to Terre Haute, Indiana, where I changed cars for St. Louis. His emotions were deeply touched in our train journey of over one hundred miles together. As I boarded the St. Louis train, he gave me abundant evidence of his affection for me.

As the train pulled out the last I saw of the dear old man, he was standing watching the train pull away, while tears were running down his face. We never met after this. It was not long before he answered the last call.

In September, 1881, I entered upon my dual duties. I re-entered school at Lincoln, where I continued in the regular A. B. course. I was graduated on June 19, 1884. The State Superintendent of Education at that time rated Lincoln University (now college) as one of the best schools in the state. About forty years ago the Millikin University was founded at Decatur, Illinois, thirty miles from Lincoln. It was established under the Lincoln University charter, the two schools working jointly under the same charter. Miliken has taken the place that Lincoln formerly occupied, while Lincoln has been reduced to a Junior college.

Little attention was given to athletics in those days. Keen interest was taken in literary societies. There were four societies—two for men and two for women. I was a member of the Athenian. There were wholesome rivalries between the societies, heading up in literary contests. In the Athenian society the terms were divided into cycles of four weeks each. The members were divided into four classes. Each Friday evening one class performed on declamation, one on essay, one on debate, and one was at rest. One on rest had the option of performing in any one of the other classes. I specialized on debate. On rest night I took my turn on debate. Over fifty years ago a Lincoln paper referred to me as "a very strong and logical debater." The Hon L. B. Stringer, a former member of Congress, referring to one of my publications, wrote me: "You certainly retain your old-time intellectuality as an analyzer and logican. I remember that in old L. U. days you were strong on debate and

argument, and I am glad to know that you still are." The training I received in the society was a great help to me later on, as will be seen.

In the church I did my best to earn my salary. The Christmas holidays were given to special services, resulting in a substantial increase in interest and membership. The summer vacation was given to my people. A church at Stanford, some twenty miles up the C. & A. railroad, was vacant. It was a strong country church. I was called here to conduct a double funeral, an old brother and an old sister, the last of their family. The session learning that I was not employed two Sundays at Hopedale asked me to supply their church on these two Sundays. At the close of this period the church gave me a call for full time, on a salary of $550 per year. I had a college-mate, Rev. J. M. Johnston, who was hard pressed to make ends meet. He had visited me at Hopedale and preached to the satisfaction of the people. The people at Hopedale agreeing, Mr. Johnston took that church and I accepted the call to Stanford.

Stanford, Illinois

The Stanford church building had been erected before the C. & A. Railroad had been built through this section. A railroad station was established on the farm of Elder John Armstrong, over a mile from the church. He gave lots for church buildings to the Methodist and Disciples. The former was very weak and the latter not very strong. A number of families of the Stanford church lived in the town. They had no way of getting to the church except to walk. Usually the roads were muddy, dusty or frozen. So naturally the question of removing the church building to the town had been uppermost in the minds of the church people. The church was divided on the issue. Pastors came and pastors went on that issue. When I entered upon my

work, I would meet a member who would say to me, "you are *not in favor* of moving the church to town, are you?" The next one I would meet would accost me as follows: "*You are in favor* of moving the church to town, are you not?" My reply to both was something like this: "You folks have lived here for years and you are not agreed as to what should be done about moving the church. How can you expect me, a new comer, to answer your question before I have time to study the situation. Give me time, and in the meantime let us stop talking about it and buckle down to hard work." Had I taken sides my usefulness would at once have been crippled. I urged the town people to quit talking and make special efforts to attend the Sunday school and church services in the country. During the Christmas holidays I held a meeting which resulted in a better state of feeling and brought several new members into the church.

The way was open now for my first move. I secured the use of the Methodist building for an afternoon Sunday school and evening service. No evening service was held in the country church. Then I called together my session and secured their consent to organize in the Methodist church an afternoon Sunday school and hold a preaching service in the evening. That seemed fair to all in order that the town members might be better served. It was not long before it became evident that the small Methodist church was not adequate to accommodate our services. The time was now ripe for the next move. I secured a conference at which both sides on the removal question were represented. All agreed that provision for both the country and town people should be made. Then I submitted my plan. It was this: Leave the church building in the country and keep up a Sunday school and preaching in the morning in that building, and that we erect a new church building in the town large enough to accommodate the people there.

No one could dispute the fairness of this suggestion, but how can we get the money was the question. The church was abundantly able, but what about the willingness? The country people would be slow to subscribe it was thought.

It was agreed in this conference, and approved by the session, that we proceed to see what could be done. My key-man was on a good farm in the country. He was what would be called a "tight-wad." But he had opened the way for me to approach him a few months before. He asked me if I could write a will. I told him to come in at a certain time. I got a book of forms. When he came, I found that there were no complications in the will he desired written. He gave me the inside information. Each of his children (his wife was dead) was to receive so much, but after all had been provided for he had an abundance left over, as he thought best not to give each child too much. This left-over was my clue. I took the church building up with him. At first he demurred that he could not do any thing, but I knew too much about his situation for him to get off on such a plea. The final result was that he practically underwrote the new building under certain restrictions—restrictions which I knew would be met. The building was erected in the town. It was larger and better than either of the other buildings in the town. In fifteen years every thing had come to the town and a fine, large substantial building had taken the place of the first one erected. I think I pursued the only way to secure a town building without dividing the church. The people themselves came to see the wisdom of centering their work in the town. The country people who at first most opposed it, came to approve it.

Supply at Lincoln

Just as the Stanford church problem was solved an unexpected thing happened. This was shortly before my graduation from the college. The pastor of the Lincoln church, Rev. Dr. J. M. Hubbert and Mrs. Hubbert were planning a tour of Europe, leaving about the middle of May. To my surprise the pastor and his session requested me to serve the church in his absence, a morning and an evening service on Sunday, the midweek service, pastoral calls, etc. I accepted the responsibility and entered on my duties before the close of the school year, speaking to the faculty and students who composed a large part of the audience. I met a sympathetic audience and had the hearty support of the congregation including the faculty. It was a hard summer's work. After four months of service, for which I was well paid by the pastor himself, I left Lincoln to enter Union Theological Seminary in New York.

CHAPTER V

Seminary Days

Our own Lebanon Theological Seminary was located in a small town. Its curriculum was planned for a two years course, two years of nine months each, eighteen months in all. Most seminaries planned their courses on a three year basis of seven months each, or twenty-one months in all. As I had had no city observations it was advisable that I take the first part of my training in a large city, and the latter part in our own seminary in order to meet and know men with whom I would be associated in my denominational ministry. That question settled, it was next in order to determine on the city seminary that I would select.

On my way home from the General Assembly in 1884, which met at McKeesport, Pennsylvania, I stopped off in Cincinnati a few hours in order to secure information about Lane Theological Seminary. I was impressed with its attractive appearance, but in the very short time I was in the city, I was not able to see any member of the faculty. I had to rush back to Lincoln to take care of the pulpit, mentioned above. Later I went up to Chicago to look in on the Congregational and McCormick seminaries. As Rev. Dr. Willis G. Craig, of the McCormick Seminary, was showing me through the new imposing McCormick Hall, just completed, we met Professor Thomas H. Skinner. I was introduced to him as a prospective student, a Cumberland Presbyterian. In a very stiff, gruff manner he said: "I hope you will come. We want to take the kinks out of your theology." I observed that Dr. Craig was embarrassed. What reply, if any, should I make to such an uncouth remark? I replied, "well

Doctor, if it has been foreordained, I'll be here." Dr. Craig laughed heartily. Dr. Skinner had a blank look, but made no reply. I did not go to McCormick. I turned to Union Seminary, New York.

On Sunday night, September 14, 1884, I preached my last sermon in the Lincoln pulpit to a full house. The congregation adopted resolutions expressing appreciation of my four month's service. I was thoroughly tired out. On the next day I left for New York to take up my studies in Union.

On my way to New York, I entered Canada at Detroit and passed back into the United States at Niagara Falls. My first view of the Falls was the best I have ever had. The train stopped on the Canadian side, in the afternoon, when the sun was shining on the Falls in resplendent glory. I have seen the Falls many times since at various seasons of the year, but my first impression abides with me still. Union Seminary had just moved into its then new home on Park Avenue, between 69th and 70th streets. The building was dedicated a few weeks later. Many leading scholars from various institutions were present. I had work under President Hitchcock, Drs. Briggs, Brown, Schaff, Hastings and Prestiss. Dr. Briggs was bringing out his Bible Study, reading to my class a part of it from his manuscript and a part from advance sheets of the book. This book was criticised. In 1891 Dr. Briggs delivered an address that led to a trial for heresy. He was convicted and suspended from the ministry, but before his death he was regarded as a conservative.

An average student in Union had no time to eat idle bread. Some of the hardest work I had in my educational career, not excepting higher mathematics, was in Union. We began Hebrew on September 22nd. On December 1st we began reading the Hebrew Bible.

In Union I met a number of men who later became outstanding leaders in the Church, among them Rev. Dr. Cleland B. McAfee who was a class-mate. There were eight Cumberland Presbyterian students in Union at that time. Seven have answered the last call. I alone remain. On Sunday mornings I taught a class of boys in the "Sea and Land Church", of which Rev. Dr. Edward Hopper was pastor, located near the foot of the suspension bridge, on the New York side. For this work I was paid. In the afternoon I taught a class of girls in the "First Union Church", Rev. Dr. W. F. Crafts, pastor, on 86th street. Dr. and Mrs. Crafts were noted Sunday school leaders. I taught there in order to observe their methods.

There were a large number of very prominent ministers in the pulpits of greater New York. Among them I mention Rev. Drs. John Hall, Chas. S. Robinson, Charles H. Parkhurst, Henry J. Van Dyke, Howard Crosby, Chas. F. Deems, Theodore L. Cuyler, Wm. M. Taylor, T. DeWitt Talmage, and Henry Ward Beecher. It was my privilege to hear these men preach. I heard Beecher or Talmage almost every Sunday morning. After Sunday school I walked across the bridge to hear these men. It was an inspiring sight to see the crowds flocking to hear these great preachers.

I spent the vacation in 1885 back with my people at Stanford, preaching in the new church building noted above. It was a busy summer for me. In addition to my church duties, I was pursuing seminary studies. I was too much pressed for time to make my annual visit home, the first year I had missed. According to the plan already stated, I took up my seminary studies at Lebanon, where I arrived on September 4. I visited with Lemuel and sister Fannie. They had gone to Lebanon immediately after their marriage. The seminary opened on September 7. I joined the senior class.

It was made up as follows: W. P. Bone, J. W. Caldwell, *R. A. Cody, *T. A. Cowan, *J. D. Gold, *L. J. Hawkins, *J. R. Henry, *G. G. Hudson, J. A. Longbottom, *E. L. McWilliams, James H. Miller, John H. Miller, *R. T. Phillips, M. E. Prather, J. V. Stephens, *C. H. Talley, *C. B. Welborn, *T. N. Williams, and I. N. Yokely. Mr. Hudson and I were new members in the class. He came from the Congregational Seminary, Chicago and I from Union, New York. At this writing eleven members of the class have passed on. The stars before the names indicate those who have died. The eight living are scattered over seven states.

Supply at Franklin, Tennessee

There was a fine fraternal spirit among the members of the class. I had known but two members before joining it. But all gave me a warm welcome. Rev. R. A. Cody was a student supply at Pleasant Dale, a country church, six miles west of Franklin. In going to and from his church he passed through Franklin. The Cumberland Presbyterian church in Franklin was vacant, the pastor, Rev. William Steele, having died recently. "A protracted meeting" was being held in the Methodist Church, South, in which some persons had professed their faith in Christ who desired to unite with the C. P. Church. As Mr. Cody was returning to Lebanon the elders of the C. P. Church asked him to bring out with him the following Friday afternoon a student to preach and welcome members into the church. Mr. Cody asked me to go, though we had known each other only two weeks, while other students were available whom he had known for over a year. In company with Mr. Cody, I reached Franklin on the afternoon of September the 25th and on Sunday, the 27th, I officiated in receiving ten members into the church, among them Miss

Elma Buchanan, a girl twelve years of age, whom I baptized. Reason for mentioning this name will be apparent further on.

The session of the church engaged me to supply the pulpit. I went over from Lebanon every Friday afternoon and returned in time for recitations on Monday. I was graduated from the seminary with the B. D. degree on June 3, 1886. The Franklin people wanted me to remain with them, but I felt inclined to enter a home missionary field, and so declined to remain at Franklin. I preached my last sermon there on May 23, 1886. I regretted very much to leave the good people there to whom I had become attached. They were a good loyal people who gave me a whole hearted support. I can never forget the delightful fellowship of those days. But my greatest reward for the few months I spent there was to be realized later, as will be seen in subsequent pages.

CHAPTER VI

In The Pastorate

Before graduation from the seminary several fields were open to me. Families I had known in Lincoln, Illinois had moved to Garden City and Wellington, Kansas, and through their influence a church in each of these places was available. The Board of Missions was establishing a mission church in Stockton, California. This was offered to me. The church at Waynesburgh, Pennsylvania, the site of Waynesburgh College, was also available. The mission church at Knoxville, Tennessee, was offered to me by the President of the Board, Dr. C. H. Bell. I made a visit to the church, spending a Sunday with the people. The church joined with the Board in an invitation to take its pulpit. I accepted, on a salary of $50.00 per month, and entered on my work June 6, 1886.

I found a new but unfinished house. It was a two-story brick building, the lower story wholly unfinished. While the audience room was in use, $1000 was required to complete it. Another $2000 being necessary to complete the lower story. The membership of the church was about sixty, none able to give very much. Dr. Bell had told me that I would have no financial responsibilities to look after; that the necessary provisions were made to finish the building. But I found that he was mistaken. An emergency compelled me to take up the financial matter. There were a number of churches in the country and small towns accustomed to hold annual "protracted meetings." I was invited by a number of these churches to assist in these meetings. At the conclusion of such a meeting, if it had been a success, the people were in a more liberal spirit than usual. They would insist on doing something for

me. I declined to accept anything for myself, but insisted on a very generous offering for the mission church. In this way and through the generosity of the little band at home we took care of the amount needed to complete the audience room.

The Sunday school membership was about forty. Our few church families were scattered all over the city. It was both inconvenient and expensive for several families to reach the church. I introduced a social feature in order to reach unchurched people. Monthly socials were instituted, held in the homes of the members. The family at whose home a social was held would invite the neighbors, especially the unchurched. In this way I was able to contact a number of outside families, so increasing both the church and the Sunday school membership. In eighteen months the Sunday school had grown to one hundred sixty, and a substantial increase in the membership of the church had been made.

Rev. Dr. L. W. Munhall, a noted evangelist, whom I had seen before, held an evangelistic meeting, in which most of the churches joined, in the Second Presbyterian church. Large crowds were attracted to these meetings. I was selected by the evangelist to make announcements and to act as a publicity man. This brought me before the church public, and resulted in an increased attendance on my ministrations, and in some additions to the church.

Prohibition Campaign

For a number of years an effort was being made to write a liquor prohibition amendment in the state constitution. This question was brought prominently before the people soon after I went to Knoxville. I had had some experience in local option campaigns in Illinois.

I had a leading part in the local preliminary stages of the Tennessee movement, and was inadvertently thrown into the state campaign. It was a fight to the finish!

The Honorable W. L. Ledgerwood, of Knoxville, a popular Democrat, elected to office over a Republican in a strong Republican county, took the stump for the liquor side. A leading paper stated that he "is quite at home on the rostrum, and knows exactly how to please the average voter. No one in the district [the second congressional] could present the anti-side of the question in a more favorable light or with better effect." When Ledgerwood announced his purpose to canvass the second congressional district in opposition to the proposed amendment, and offered to divide time at all his appointments with any accredited man in favor of the amendment, the Drys were face to face with the selection of some one to meet him. There were a number of able men, seasoned in campaigns, who were in favor of the amendment, but not one of them could be persuaded to accept Ledgerwood's challenge. This was probably due to Ledgerwood's reputation for resorting to foul and untruthful means.

In August, 1887, I spoke to a large gathering on the issue, at a country gathering about halfway between Knoxville and Maryville. Ledgerwood had an appointment in Maryville that evening. After my meeting I went on over to Maryville to hear him. He put up a wag, a regular dummy, to speak for the amendment, and announced again that he would divide time with any accredited man on the other side. He and I returned on the same train to Knoxville that night. I saw through his plan. He would say that no one had accepted his challenge and that his dummy, Harris, would divide time with him throughout the district. I saw that something had to be done, and done at once, so he and I got into a general conversation and then

on to the amendment. I accepted his challenge for all his appointments, and we got out a joint-announcement of a debate at all his points, about twenty as I recall. He probably thought me an easy victim. At any rate he would have more glory in defeating me than he would have with his wag, Harris.

I had made a thorough preparation. I had gathered official papers, court decisions, personal letters from governors, mayors, business men, etc. He had nothing of the kind. He was depending on his old style stump oratory, making assertions he could not prove. He was quite surprised when I challenged his leading statements and asked for the proof. He was no less surprised when I gave substantial proof for every claim I made for prohibition. I had my material arranged in a systematic order, so I could, in a moment, take out of my case an authoritative answer to any claim he made. Our first debate was at Union Cross Roads, in Roane county. The debate was held in an oldside Baptist church. There were about one hundred seventy-five voters in that precinct. He led the discussion that day. He made some very wild statements to which I replied to the amusement of these churchmen. Before the debate took place, it was said that there were not more than twenty voters in favor of the amendment. When the vote was counted the amendment carried by a small majority. The next day in Kingston, the county seat, I led, arranging a series of questions to be answered by "yes" or "no" and when finishing with a question I placed on the table before him the question in written form, so he would not forget it. He ignored all the questions. The Knoxville Sentinel reported that "Rev. J. V. Stephens met Ledgerwood at Union Cross Roads, in Roane county, and at Kingston, and utterly demolished him at both places." He refused to meet me after that. But at the request of the East Tennessee Committee I followed him at three places answering

him, but he would never remain to hear me. The Sentinel stated that "the Hon. W. L. Ledgerwood is having a much harder time than he anticipated. . . . He has been so badly beaten on the stump by the young minister, Rev. J. V. Stephens, that he does not meet him again in argument before the people. . . . The truth about it is that Ledgerwood is afraid to meet Mr. Stephens again."

The debates on the two occasions named and the substance of his and my speeches on the three occasions mentioned were reported in the Knoxville Sentinel, copies of which were sent throughout the district as campaign material. The East Tennessee Committee arranged a tour for me in the district and sent with me the best band in Knoxville. The first stop was at Mossy Creek (now Jefferson City). A paper reporting this meeting said: "Rev. J. V. Stephens, of Knoxville, held the closest attention of the audience for over an hour. The gentleman is a clear, forcible and logical speaker." The last appointment on the tour was at Dandridge, where I spoke from the court house steps to over one thousand people. This was the night before the election, which was held on September 29th.

Honorable Arch M. Hughes, a Republican office holder, was sent out from Washington, D. C., to tell the Republicans in East Tennessee how to vote. Mr. Hughes had a date to speak at Loudon. The Prohibition Committee wired me to meet him. The only available place for public speaking was the court house. The committee secured it in advance. Mr. Hughes was asked to divide time with me. He declined. But when he found he had no place to speak he consented to divide time provided I would lead, which was contrary to the rule generally followed. The headline of an article giving an account of the debate read as follows: "Hon. A. M. Hughes downed in discussion." He was an easy victim.

The election was held on September 29. East Tennessee gave a large majority (as I recall) about eighteen thousand for the amendment. The state was lost by an adverse vote in Middle and West Tennessee. A man in a position to know told me years later that on a fair count the amendment carried by at least fifty thousand in the state. Referring to the East Tennessee victory, The Sentinel, September 30th, said: "The good work done by Rev. J. V. Stephens in East Tennessee during his bold and manly canvass was apparent in yesterday's vote. All honor to the brave young minister." The same paper later, commenting on my removal to Chattanooga said: "All will remember the active part he took in the prohibition campaign, and the noble work he did for the proposed constitutional amendment; and all will feel the loss Knoxville sustains in his leaving us."

Shortly before the election, Ledgerwood, speaking in Knoxville, criticized prohibition leaders in general and me in particular. It was reported that "he particularized the Rev. Mr. Stephens as not being a gentleman, and said this community would find it out at no distant day." Before "he had threatened that he would 'destroy the usefulness' of any minister who dared to meet him." I was warned to watch him closely. I never had a talk with him alone. I always managed to have a responsible third party by. The three daily papers in Knoxville came to my defense. An appointment was made for me to speak after his assault. The people rallied to the cause I had represented in a most gratifying way, and perhaps all the more because of Ledgerwood's bad temper. Shortly after the election I was surprised one evening when a fine group of citizens called on me and presented me with a gold-headed cane, bearing this inscription: "Rev. J. V. Stephens for noble Prohibition Work, by Friends, 1887." I still have the cane.

I did not let the campaign interfere with my church work. I was in my pulpit every Sunday morning and evening. I had not entered the campaign with a view of attracting people to my church, nevertheless the attendance at my services was notably increased. In the mean time my salary had been increased from $600 to $800. But even on the $800 I could lay nothing by.

Call to Chattanooga

The Oak Street church in Chattanooga, excepting the basement was completed in the fall of 1887. It was a beautiful building. The church owned property on Market Street, in the heart of the business center of the city. It was expected that a large sum would be realized from the sale of this property. It was being held for a higher figure, even though real estate prices had soared to the clouds. In view of the expectation of the sale of the old property there was a debt on the new to the amount of $16,000. The debt was drawing a large interest rate. The degree of success at Knoxville had fixed the attention of the Chattanooga church, which was vacant, on me. Without seeing or hearing me, or without communicating with me, the church voted me a unanimous call. I knew nothing about it until the call was presented. The call was on a salary basis of $1,200, without a manse. I turned it down promptly. But it was renewed. Ministers in that section wrote me urging that I accept. A committee called to see me in person. I was prevailed on to go down and talk the matter over with the church officials. I pointed out to them the danger of carrying such a debt as rested on the new building; suggested that the old property be sold for whatever it might bring and apply the proceeds on the debt, and if this did not meet the debt, then by subscription, raise the balance and pay off the debt. But the officers did not agree with me. They promised, however, that the mort-

gage would be lifted off of the new building, and that the interest on the debt would be included in the budget. I accepted the call, but it was one of the hardest decisions I ever had to make. I was growing up with a most promising field. My people were devoted to the task before them and were giving me a most hearty co-operation. The work was growing. Feeling that the salary might have attracted me, it was proposed to increase my salary to $1,200, if I would stay. I was moved solely by what seemed to be a duty.

I entered upon my new pastorate on January 1, 1888. My parish was large, covering the entire city. It was exceedingly difficult to reach some of my parishioners as I had no conveyance and street car service was inadequate. But I settled down to the organization of the church, a thing very much needed, and, of course, time and patience were required, but I was rewarded with reasonable progress. The membership of the church and Sunday school was materially strengthened. The people were sympathetic and responsive.

Marriage

I have already referred to "my greatest reward" at Franklin. It was here that I met Miss Willie H. Buchanan. In my hurried visits at Franklin, while supplying the pulpit there, I had little opportunity to meet the young lady, aside from the church services. She was a member of the church and choir and faithful in her duties. Early in 1887, I sought and obtained her consent as a correspondent. The correspondence and calls on her resulted in an engagement. We were married on January 31, 1888, at 5:30 p. m. It was a quiet home-wedding. Rev. Dr. James M. Hubbert, a mutual friend, performed the ceremony. The following named persons were present: *Father and *Mother Buchanan, Mrs. Georgia Buchanan Smith, *Baxter Smith, her husband, and Edgar, the baby son, *Eula, Elma, Robert, Thomas, Winder, Gene, Sadie, *Mr. and

*Mrs. James Buford, Leslie, Maude, *Reedy, Sallie May, Howard, and Farrell, *Great Uncle Constantine Davis, *Willy Gillispie, a cousin, *Dick Turner, *James Carothers, *John Pinkerton, *Mary Pinkerton, *Lulu Vaughn, *Hattie Priest, *Lena Neely, Mamie Neely, *Nettie Courtney, *Dr. and Mrs. D. M. Harris, *Dr. Hubbert and Mrs. Hubbert. [An asterisk (*) before a name indicates that the person has died.]

Shortly after the ceremony we took a train for Nashville, where we spent the night at the Nicholson Hotel. Dr. and Mrs. Hubbert had supper with us at the hotel. Early on the morning of February 1, 1888, we took a train for Chattanooga, our future home, arriving there about 12:30 p. m. Two of the elders of the church, Dr. N. C. Steele and G. W. Martin, postmaster at Chattanooga, met us at the station and conducted us to our boarding place, where I had furnished a room, with Mrs. Clinton Rodgers. On entering the room we found some substantial presents from members of the church, among them the beautiful cherry book case which we still have. This was on Wednesday afternoon. On arriving at the church, some hours later, for this was the time for the mid-week service, we found a large congregation waiting for us. The bride was heartily welcomed by the people, who warmly congratulated me on the prize I had won.

My study was in the church. I had engaged room and board with Mrs. Rodgers for a stipulated price. We had expected to board for an indefinite time, but within a few weeks Mrs. Rodgers, without explanation, raised the price to an exhorbitant figure. She was a member of my church, so we could not very well change boarding places without running the risk of gossip. So we set up for house keeping in a very modest way.

I soon discovered that the $16,000 debt, though the church building was free of debt, was proving what I had told the officers, I feared it would do, namely, discourage prospective members from joining the church. In the meantime the real estate craze was subsiding. The prices were dropping rapidly. The property for which a big price had been expected could not be sold for one-half of what had once been offered for it. I then began the oganization of a church company to take the property over, each one to pay for the stock he bought and receive his prorata part when the property was sold. I was just getting this plan ready to operate, when I was called to another field, explained below. My successor in the pulpit immediately pressed for a larger salary and my plan for the organization of a stock company to take over the old property was dropped. Before the debt was finally settled, interest had piled up until the debt was $24,000.

Call from the Board of Missions

By the close of my first year in Chattanooga, I had succeeded in affecting a fairly complete organization of the church. Every thing was running smoothly, and I was expecting a long pastorate. But unexpectedly I was called by the Board of Missions of the Cumberland Presbyterian Church, located in St. Louis, to the position of Secretary. Leaders throughout the Church urged me to accept the call, which I did, entering upon my new duties January 1, 1889. The session of the Chattanooga church adopted resolutions in which sincere regret was expressed at my leaving, and then continued: "We express to him our high appreciation of his superior ability, sincere devotion, untiring energy and abundant labors, and our admiration of his sterling Christian character. . . . We appreciate the importance to the whole Church of the position to which he has been

called and feel confident of his ability to fill it." In giving an account of my resignation the Chattanooga Times closed its write-up as follows: "Mr. Stephens has endeared himself very much to the people of his church, as well as to the people of Chattanooga with whom he has come in contact. His resignation will be generally regretted." After two and one-half years I resigned as Corresponding Secretary and returned to the pastorate. My experiences with the Board of Missions will be related in the next chapter. So I pass on to my last pastorate.

Bowling Green, Kentucky

For reasons given in the following chapter, I decided to return to the pastorate. My purpose was closely guarded lest some injury be done to the cause. On May 21, 1891, the General Assembly met in Owensboro, Kentucky. Mr. W. E. Settle, later Chief-Justice of the Court of Appeals of Kentucky, an elder in the Bowling Green church, was a commissioner to this Assembly. It was our first meeting. The pulpit of his church had been vacant for some time. He was authorized to find a suitable minister. It was understood that any selection he might make would be called without a hearing by the congregation. Through a close friend Mr. Settle learned that I might be interested in his church. He approached me and I was interested as he described it to me. He told me to go home and pack up and come on to Bowling Green. But instead I went home with him and preached to the congregation. I received a unanimous call to the pastorate of his church, on a salary of $1,200 without a manse. I returned to St. Louis and resigned as secretary to take effect July 1st.

On July 4th, I reached Bowling Green and entered upon my duties. The church building was a small one room, oblong in shape. All the church buildings in the

town were old and out of date. My first move was to secure an additional room especially for the benefit of the young people. Through the far-sightedness and generosity of Miss Victoria Jackson, I succeeded in getting this room built. I organized the first Christian Endeavor Society in the town. It was a great success. It had a membership of about 75, and attendance of from 50 to 75. It was the forerunner of other young people's organizations in other churches in the town and in the surrounding country. I could depend on its membership to do whatever I asked of it. I endeavored to get the ministers in the town to join in taking a religious census, but failed to interest them in the undertaking. Then I called on my young people. They took hold of the matter, made a thorough canvass and turned in their cards to me. I sorted these cards and turned over to each pastor the cards expressing a preference for his church. The follow-up in my church was fruitful. I was called back in 1906 for the celebration of the fifteenth anniversary of the society. The young people were greeted by a packed house and carried out an interesting program. Miss Ruby Crofton, the corresponding secretary, had succeeded in locating most of the living members. She read responses from former members then located in quite a number of states.

After two years I succeeded in building a manse. This I did by subscribing myself for four years, the amount of the rent I was paying. I did not remain long enough to get any benefit myself, but my successors had a manse free of charge, so in the end the cause was advanced. While in Bowling Green I was called to the pastorate of the church at Marshall, Missouri, the site of Missouri Valley College. This church was attended largely by students from the college. I had made up my mind to accept the call because of the larger opening for work among young people. But

when my people heard of the call they registered a strong protest. They prevailed on me to reconsider, but I declined to accept the increase in salary which they offered, an increase to match the larger salary offered by the Marshall church.

A Local Option Campaign

The liquor business was strongly entrenched in Bowling Green. Several prominent citizens, among them some churchmen, were financially interested in the whiskey traffic. The town was saloon ridden. No effort had been made under the state local option law to drive out this nuisance. Pastors accepted the situation without any vital protest. No effort had been made to vote the saloons out. In fact it was believed that it could not be done, so why raise any question about it. I delivered a series of Sunday evening lectures on various phases of the liquor business, leading up to a remedy, namely, the inauguration of a local option campaign. My church was packed at these Sunday evening lectures, but it was difficult to arouse any practical enthusiasm. I had fine support by a leading lawyer, a Mr. Mitchell, an elder in the Presbyterian church, U. S. His pastor was not in sympathy with a local option campaign.

About this time the churches united in building a temporary tabernacle, seating 4,000 people, and invited the noted Evangelist, Sam Jones, to hold an evangelistic meeting. Jones threw himself into the campaign as only Jones could do. The local option election was held. The saloons were voted out, to the surprise of the Bowling Green people and people of the state generally.

World's Parliament of Religions

The Park City Times, of Bowling Green, February 6, 1893, contained the following statement: "Rev. J. V. Stephens has been appointed a member of the 'Advisory Council' of the 'World's Parliament of Religion.' This is a high compliment to a deserving man. Mr. Stephens is able, scholarly and well informed. . . . The religious world in its various branches will be represented in this truly ecumenical conference. There will be Buddhist scholars from Japan and India, and probably from Siam. One of the high priests of Shintoism is expected to be present. The Moslem scholars, eminent in India, have accepted invitations. The eloquent Mozoomdar will speak for progressive Hinduism. The Chinese Government has commissioned a scholar to represent Confucianism. It is expected that Parsis from Bombay will speak of their ancient faith. . . . On the Advisory Council are such names as Mr. Gladstone, Cardinal Gibbons, Archbishops Ryan and Ireland, Lord Egerton, Rev. J. Murray Mitchell, Prof. James Bryce, Prof. Henry Drummond, Sir Edwin Arnold, President Fairbairn, Doctors Stoors, Schaff, Boardman, Fisher, Green, Bishops Huntington, Spalding, Foss, Newman, Ninde, Vincent and Hendrix."

I received this appointment in view of the fact that I had served as Secretary of the Board of Missions, as set out in chapter vii. The World's Parliament of Religions convened in Chicago, September, 1893, in connection with the Columbian Exposition. It was my very great privilege to attend a number of its sessions, and to see and meet a number of the distinguished representatives of various religions. The proceedings of the Parliament were printed in two large volumes of 1,600 pages. These volumes contain a vast amount of valuable information. Copies are in my library.

Special Occasions

A local paper, November 25, 1892, gave an account of a union Thanksgiving service in Bowling Green, in which it was stated that "Rev. J. V. Stephens delivered the Thanksgiving sermon at the First Presbyterian church yesterday morning. The church was filled to its utmost capacity with representatives of all denominations. Mr. Stephens' sermon was one of the very best ever delivered in this city."

In 1894 I spoke to the Sir Knights. The address was reported in the daily paper as follows: "The opera house was crowded last night until there was not standing room. The big crowd of people was attracted there by the K. T. Easter service held by the local commandery of the Sir Knights. The Knights all attended in a body in full dress uniform, and the Masons of the city were also present in a body. Rev. J. V. Stephens preached the sermon. It was a magnificent effort and is being highly complimented today. We regret that we have not room to give a synopsis of the sermon for it was certainly one of the most effective and interesting ever heard in this city. All present heartily enjoyed the sermon."

On this occasion my subject was "The Deity of Christ." The Masonic lodge emphasizes the existence of God, the Knight Templars the deity of Christ. There were a number of Jews in the city who were enthusiastic Masons, but of course they were not Sir Knights. So without embarrassment, I was able to emphasize the leading tenet of the organization in whose honor the meeting was held. The Jews followed closely and expressed interest in my address. Joe Marks, a leading merchant, sought an interview with me on the subject. The Jews had no synagog in the city. As a result of the interview with Marks, he sent his children

to my Sunday school, the lessons at that time being in the book of Genesis.

Reporting my leaving Bowling Green to accept a position in the theological seminary faculty (chapter viii) it was stated that I had "fully and satisfactorily met every requirement both as pastor and preacher and endeared himself to his flock as few ministers succeed in doing," and added "he is justly regarded as one of the ablest ministers in the city, and on all sides are heard expressions of regret at his determination to leave Bowling Green. Not only is he popular in his own church, but out of it, for the earnestness of the man and his unswerving devotion to what he conceives to be duty have won him admirers, even among those who differed from him most widely."

Those who "differed from" me "most widely" refers to some of those who worked and voted to keep the saloons in the city. In this connection it is of interest to record that a few days after the saloons were voted out, a leading saloon-keeper, died suddenly. He was not a member of my church. I did not know him personally, but I was called to conduct his funeral. It was a matter of conversation that I was called for the funeral rather than one of the two ministers in the city who had taken the same side in the local option campaign that the deceased had taken. There was a large crowd at the funeral, mostly of the wet element, a number of whom expressed appreciation of the funeral service.

CHAPTER VII

A Missionary Secretary

When I accepted the call to the Chattanooga pastorate, I expected it would be a long one. No one was more surprised than I was when a call came from the Board of Missions offering me the position of Secretary. The board, located at 904 Olive Street, St. Louis, Missouri, represented the causes of Foreign Missions, Home Missions and Church Erection. Rev. Dr. C. H. Bell was President of the board. Other members of the board were Rev. Dr. W. H. Black, Rev. F. Lack, Mr. A. C. Stewart and Mr. I. H. Orr. Mr. J. L. Secor had been secretary. I succeeded him in this office. The president of the board was charged particularly with the location of home mission churches. He spent the winters at Lebanon, Tennessee, lecturing to the theological students on the general subject of missions.

Two influences led me to accept the call. In earlier years I had hoped to offer myself for service in Japan. But a nervous breakdown in my senior year in college and again in the seminary admonished me that there was serious danger of a recurrence under the strain of learning a new language, and so impede the work. It appeared that I could best use my strength in the home field. So when the call came it offered me an opportunity for service in the mission field equal to that which I had hoped for in Japan.

Then interest in missions was growing rapidly among students. I attended a convention of theological students at Princeton, New Jersey, in October, 1884, in which missions was a chief topic for discussion. In 1886, at the invitation of D. L. Moody, two hundred

fifty delegates attended a Christian college conference. Of these twenty-one had definitely decided to become foreign missionaries. Robert P. Wilder of Princeton, Tewksbury of Harvard, and Clark of Oberlin entertained the conviction that a large number of this group would consecrate themselves to foreign missions. Before the conference closed about one hundred of the delegates had recorded their "purpose, if God permits, to become foreign missionaries." This beginning resulted in 1888 in the organization of the Student Volunteer Movement for Foreign Missions. I had watched this movement from its earliest inception with a keen sympathetic interest. Its spirit was contagious.

It was the understanding that my duties as Secretary would be twofold. I was to be charged with the inspirational field work and editorial supervision of the Missionary Record, the official organ of the Board. At the same time I was called, Rev. W. S. Danley was called to take charge of the business of the office. He held his call for some time before finally declining it. In the meantime I was asked to take charge of the business of the office. I had taken a short business course, as a side study, while pursuing my college course. This enabled me readily to care for the business of the office. When Mr. Danley declined the call, the Board asked me to continue this extra work until a man could be found for this duty. Seeing that I was carrying it on, no diligent effort was made to find another man. Time passed on and the Board was content to leave the business in my hands. This extra demand blocked the broader inspirational leadership to which I had expected to devote myself. My field work was limited to short trips to nearby meeting places of presbyteries and synods. After a day's work in the office, I would take a sleeper to some of these meetings, spend a few hours with the brethren, then catch a train back to the office to care for the business there which,

in the mean time, had been held up. It was impossible for me to make a trip and remain long enough to study conditions in any particular field. On two occasions the Synod of the Pacific invited me to go to California, expenses paid, to confer with leaders about the work on the coast, but I could not get away from the office long enough to make the trips. There were similar experiences with other sections.

On several occasions I called the attention of the board to the situation, reminding its members that it was impossible for me to do the work I was called to do and at the same time take care of the office duties. I told the board that a business man could do in the office what I was doing, and that unless I could be released from the office business, it would be better for me to return to the pastorate. My statement was not taken seriously. The conservative administration of the board was criticised by many of the Church leaders. Seeing no hope for a change, I resolved to return to the pastorate. I moved very quietly lest some injury might come to the cause. It was not known that I was available for a church. I was told later that the Grace church in Nashville thought of me as its first pastor, but supposed that I was a fixture in St. Louis, and so did not approach me, as would have been done had it known that I was available. As related in the preceding chapter, I returned to the pastorate, locating at Bowling Green, Kentucky.

While my secretaryship was in a measure disappointing, because of the limitations placed on my time by the board, contrary to the understanding when I accepted the work, nevertheless it bore some fruit. The offerings for missions in the two and one-half years I was with the board increased over twenty-five per cent, due in part, at least, I think to my service. The Missionary Record, a small eight page paper, was

changed to a monthly magazine of thirty-two pages. I succeeded in securing a number of able writers for the publication, who kept its readers informed on various phases of the missionary enterprise throughout the world. In editorials I endeavored to keep the denominational interests before the Church. I introduced what was then known as the "Monthly Concert of Missions." Local churches were encouraged to adopt the Monthly Concert plan, setting apart one mid-week evening for this purpose. The "Monthly Concert of Missions" department in the Missionary Record supplied materials for these monthly meetings. The "Monthly Concert" idea led to an awakening of a number of the churches on missions.

After returning to the pastorate I edited a department in The Cumberland Presbyterian, the weekly Church paper, under the caption of the "Missionary Department." In addition to this I wrote pamphlets on Africa, China, Japan, India, Mexico, South America, the United States, etc., supplying information to be used in the Monthly Concert of Missions, in the local churches. This material was so planned that a pastor could assign parts to various individuals for use in the meetings.

CHAPTER VIII

The Lebanon Theological Seminary

1894-1910

The Lebanon Theological Seminary (the Theological School of Cumberland University) was opened in 1854. It had a checkered career. It was just getting fairly started when the Civil War destroyed its building, endowment and library. It was gradually revived after the war, but it was not anything like adequately organized before 1894. In 1893 Rev. Dr. James M. Hubbert, as Dean, was placed at the head of the institution. The following year he succeeded in a reorganization of the Seminary. But even then the endowment was not sufficient to support a faculty on living salaries. The General Assembly directed the Board of Education to provide the funds for the support of an additional member of the faculty. It was not until the first of September, under the administration of its new Secretary, Rev. Dr. W. J. Darby, that official action on the order of the Assembly could be taken. Immediately after Dr. Darby assumed office, the board took suitable action, and notified the board of trustees of Cumberland University that the Board of Education would be responsible for the support of an additional member of the theological faculty when duly elected and installed.

The University board, following its wise custom, requested the theological faculty to nominate some one for the new position. The faculty was called together for that purpose. When the members were assembled, no one having suggested a name for the position, it was agreed that a straw ballot be taken in order to get suggestions as to suitable parties for consideration. The ballot was taken. All but one voted for me. Judge

Nathan Green, as Chancellor, was *ex-officio* a member of the theological faculty, as of every faculty of the University, voted for the celebrated President of Waynesburg college. I have always honored Judge Green for his vote for Rev. Dr. A. B. Miller. After the straw ballot, Judge Green changed his vote for me. The University Board immediately elected me to a professorship in the seminary. In due time I received the following notice from Dr. R. F. Claywell, secretary of the board: "At a meeting of the board of trustees of Cumberland University held on the 17th of September you were elected to a chair in the theological department. The board assumes no responsibility for salary, provision for that being expected from one of the boards of the Church." The first I knew of this proceeding was conveyed in a telegram, requesting me to call a meeting of the officers of my church in order that Drs. Darby and Hubbert, then on the way to Bowling Green, might confer with them and with me on the call voted that day.

They arrived late in the afternoon. They urged my acceptance of the call. I was happy in my pastorate and felt no inclination to accept the call. I had never had a thought of entering the teaching profession. I had had no special training for professorial service. The provision for the salary, depending on popular subscription from year to year, was not ideal. When the matter was laid before the officers of the church they demurred, but finally agreed that they would offer no objection provided I felt that I ought to accept. Being further pressed, I asked if the question might not go over for a year, so giving me more time to think the situation over, and if favorable make some special preparation. Dr. Hubbert agreed to this, but Dr. Darby, who had been interesting himself in securing students for the seminary, stated that three

new men would join the senior class that year provided the department of history was strengthened. I was left with this problem to solve. Within a few days I received letters from a score or more of Church leaders, all urging me to accept the call. Rev. Dr. D. M. Harris, editor of the St. Louis Observer, my former teacher in Greek, was the first to reach me by telegram. I wrote to him in reply that I did not have the necessary qualification for such a post. He replied in a lengthy letter, insisting that I had the primary qualifications, which he listed, and by application I would meet the needs. Finally I yielded to the opinion of Church leaders and accepted the call.

Under date of September 27, the Church paper, the Cumberland Presbyterian, in an editorial commented as follows: "We heartily endorse the appointment of Mr. Stephens as a teacher for our young preachers. He is a man who puts his undivided energy into any work he undertakes; and his acknowledged ability and extensive learning, his thoroughness and unflagging industry, and practical knowledge of methods as pastor and general church work, especially missions, make him a most valuable addition to the teaching force in our seminary. Mr. Stephens' fitness for this position is well known, and it is not strange that a sort of 'consensus of opinion' has been pointing to him as one suitable to be added to the teaching force of the seminary."

Dr. Harris, under the same date, in an editorial in the St. Louis Observer said: "The trustees and faculty have acted with good judgment in making this election. The new professor is a young man (37) of fine scholarship, ripe character and genuine piety. He is a student by instinct, a hard worker, an untiring, patient investigator. . . . He has had several years' experience as a pastor and was for two and a half years secretary

of the Board of Missions. In whatever position he has labored he has distinguished himself for earnestness, enthusiasm, thoroughness and success. There is no man in the Church who has made a more practical use of his talents."

On October 11, 1894, along with Dr. J. M. Hubbert, as Dean, and Rev. W. P. Bone, I was formally installed as a member of the theological faculty, but did not enter upon my duties until about the first of December. Rev. F. K. Farr joined the faculty a year later.

Assignment of Work

Rev. Dr. J. D. Kirkpatrick was the professor of history. It was the purpose for my work to supplement his. My assignment for the first year was "Biblical History and Literature." Dr. Kirkpatrick died in the following summer, 1895. I was transferred to the Murdock chair of church history, including Biblical and contemporaneous history. A few years later, at the suggestion of Dean Hubbert, a course in Sunday School Methods and Pedagogy was added to the curriculum and assigned to me. According to a statement made by Dr. Charles G. Trumbull, editor of the Sunday School Times, who investigated the subject, as he reported to me, the Lebanon Seminary was the first seminary to introduce such a course into its curriculum, and I was the first to teach such a course. The Lebanon Seminary was the first to introduce into its curriculum a professorship in Missions, and Rev. Dr. C. H. Bell was the first to occupy such a chair. Church Polity and Presbyterian Law were also assigned to me.

Source of Support

As indicated the Board of Education assumed my support. The salary was fixed at $1200, without a home. But in order to lighten the burden on the Board

of Education, the Board of Publication elected me as editor of Bible Study, the Sunday School Teachers' monthly, issued by the board, and fixed the salary at $400, so leaving the Board of Education responsible for only $800, while I earned the $400 as editor. For the first two years, I wrote the critical notes, interpreting the texts of the lessons, in addition to the editorial work. I secured a list of able writers for the periodical, some across the ocean. Theirs was a work of love as no money was at my disposal with which to pay them. I could not hold them, under the circumstances, rigidly, to get their articles in on time, so I never knew what I might have to do at the last in getting "copy" to the printer. This possible uncertainty was always on my mind. The Board of Education had to raise its $800 by personal subscription. It was evident that this process, sooner or later, would drag heavily. After four years of editorial work on the magazine, the board of trustees of the University assumed my support, so relieving me of this extra duty.

An Assembly Clerk

Rev. Dr. T. C. Blake was the Stated Clerk of the General Assembly. At the meeting of the Assembly in Meridian, Mississippi, on May 16, 1895, I was appointed to a position on the clerical staff. Dr. Blake died on February 8, 1896. Dr. J. M. Hubbert had been a member of the clerical staff for twenty-four years, having been appointed to the position while yet a college student in 1872. Naturally the Church turned to him as the logical successor of Dr. Blake. The Assembly in session at Birmingham, Alabama, on May 21, 1896, elected him to this high office, a position which he filled with great efficiency until 1906, when the Church formed a union with the Mother Church. After the union he served on the Assembly clerical force for fifteen years, making a total of forty-nine years

of continuous service, a record never made by any other man. When he was elected to the office of Stated Clerk in 1896, I was continued on the staff. It was a privilege to serve under him. He was always considerate. Some of my most cherished memories go back to the meetings of the Assembly, which he so wisely and smoothly directed.

The credit for the reorganization of the Lebanon Seminary was due to Dr. Hubbert. He associated with himself and the other three members of the faculty, Rev. Drs. R. V. Foster, J. D. Kirkpatrick, and C. H. Bell, three young men, Revs. W. P. Bone, F. K. Farr and myself. The seminary was thoroughly reorganized, taking high rank with the leading seminaries of the country. After nine years of distinguished service as administrator and teacher, he resigned his position and returned to the pastorate, at Marshall, Missouri, where he also served with distinction as a teacher on the faculty of Missouri Valley College. He was succeeded as Dean in the seminary by Rev. J. R. Henry, and he by Rev. Dr. W. P. Bone, who served until 1909, when the seminary was discontinued.

Literary Work in Lebanon

In 1897, I published "Infant Church Membership." The occasion of this publication grew out of attacks that were constantly being made by Baptists and Disciples on Churches believing in the baptism of infants. It was necessary that the students be able to give a reason for their faith. I delivered a series of lectures to the students, which, later, were abridged and published.

My next publication was "The Causes" leading to the organization of the Cumberland Presbyterian Church. The occasion of this publication grew out of attacks on the Cumberland Presbyterian Church. It

was issued in 1898. I named three causes leading to the organization of the Church, viz.: 1. The Revival of 1800, 2. Lack of Adaptation of the Presbyterian Church in a frontier civilization, and 3. Doctrine. This little book of 113 pages, I was told, was one of the best sellers ever issued by the Publishing House. It was a refutation of the charge sometimes made that the cause of the organization of the Cumberland Presbyterian Church was educational.

In 1899, after several years of work spent on it, "The Cumberland Presbyterian Digest," a book of over 600 large pages, came from the press. It was the first and only book of the kind ever issued. I was appointed by the General Assembly to prepare the materials and edit the work. I have had ministers say to me that they would rather be the author of this book, than any other ever issued by the Publishing House. It contained all the important decisions of the General Assembly, hence was in use in the presbyteries, synods and General Assembly in determining questions of law. It was a standard authority in the litigation growing out of the Union in 1906, being used in all the civil courts, including the Supreme Court of the United States, before which litigation was brought.

In 1900 "Elect Infants" was published. This book of 175 pages is a historical discussion of Chapter X, section III of the Westminster Confession of Faith, on "Elect infants, dying in infancy," etc. This has been one of the most debated questions in theology. The conclusion of the book is reached in the tenth chapter, and is as follows: "The question is not, what interpretation is now placed on this language of the Confession, but what meaning was placed on it when the Confession was framed. . . . The best commentary that

could be written on the Confession would be of a historical, rather than a polemical character. The whole question resolves itself into a historical inquiry."

After a long research, I secured a copy of every edition and reprint of the Confession of Faith of the Cumberland Presbyterian Church. In 1902, I published in a pamphlet of twenty large pages the results of my investigation on these various editions and reprints of the Confession under the title "The Evolution of the Confession of Faith of the Cumberland Presbyterian Church." About the time of the publication of this pamphlet, Dr. Benjamin B. Warfield, long a professor in Princeton Seminary, was publishing a series of articles in the Princeton Review on various Presbyterian Confessions. He made free use of my materials, for which he expressed appreciation.

In 1907 "Presbyterian Government" came off the press. In this book I undertook to compress into 170 small pages the essentials of the law of the Presbyterian Church, as interpreted by the General Assembly. It deals with the various Church courts, setting forth in brief form their functions and powers. The materials were so condensed that the book could easily be carried in a side pocket for ready reference. The book was very popular. An edition of 1000 copies was sold. The litigation over the Publishing House, growing out of the Church union, prevented later editions. Rev. Dr. J. C. K. McClure, President of McCormick Seminary wrote me that he was using the book in a course he was giving in the seminary, and was recommending it to his students. Rev. Dr. Lewis S. Mudge, for seventeen years Stated Clerk of the General Assembly pronounced it "a very valuable little book on Presbyterian government."

My students in Presbyterian history raised questions as to the identity and continuity of certain Presbyterian bodies, which led me to make an investigation of this somewhat complex subject. The results of my investigation later led to the publication in 1910 of "The Presbyterian Churches: Divisions and Unions in Scotland, Ireland, Canada and America." A limited preliminary edition was printed and copies sent to representative historians in the various bodies of Presbyterians, with requests for criticisms and suggestions. Only a few minor changes were suggested. Then the manuscript was sent to the press. A chart accompanied the history of each country, indicating at a glance the unions and divisions. Professors of history in several seminaries wrote me that they were using the book in courses on Presbyterian history. Rev. Dr. James Orr, of Scotland, sent me a copy of a chart he was using to clarify Scotch history, and said he had substituted my chart for his own. In these years I was a regular contributor to the Church press.

Alliance of the Reformed Churches

Early in the 1870s leaders in Presbyterianism became interested in what is now known as the Pan-Presbyterian Alliance. The purpose was to effect an organization in which Presbyterians of the world might be brought into a close fellowship and through counsel more effectively meet their responsibilities in world evangelization. The first meeting was held in Edinburgh, Scotland, in 1870. Such meetings have been held about every four years since, alternating between Europe and America. The Alliance is divided into two Sections, Eastern and Western. The Western Section is composed of Presbyterian Churches on the Western Hemisphere. I was elected to membership in this group early in 1896 and was a member for twenty-five years. When I became a member it was the custom

to hold two meetings a year, each meeting lasting for only a day or two. Expenses of the delegates were paid. Two meetings a year were expensive. Soon after I became a member I ventured to introduce a resolution providing for only one meeting a year, sufficient time being given to it to take care of all the business. At first my resolution was not regarded favorably by a few of the old leaders, but eventually the plan was adopted, since which time but one meeting a year has been held, resulting in the saving of almost one-half of the former cost, and without any injury to the interests of the section.

In 1899 I was made Chairman of the Committee on Sabbath schools and held the position until 1905 when I was transferred to the chairmanship of the Committee on Presbyterian History. I prepared the report on Sabbath schools for the Western Section for the meeting of the General Council held in Washington, D. C., in 1899. This report is printed in the Proceedings, appendix, page 153 ff. President McKinley gave a reception at the White House for the delegates. It was at this meeting of the Alliance that I first met Rev. Dr. J. G. Paton, the renowned missionary from the New Hebrides. Dr. Hubbert and I extended an invitation to him to visit Lebanon and speak to the students. He accepted the invitation and was heard with gladness and profit.

In connection with the Eastern Section the Western Section joined in the celebration of the 400th anniversary of the birth of John Calvin, July 10, 1509. In the preparation for this event a Committee, of which I was a member, was appointed by the General Assembly in 1907. In reporting to the Assembly in 1908, the Committee said: "At the request of the committee, the Rev. John V. Stephens, D.D., Professor of Church History at Lebanon Theological Seminary has pre-

pared a list of publications in English on Calvin, which will be of value in connection with the preparation of addresses." This list was printed in all the Presbyterian and Reformed weekly papers.

Membership in the section was of great advantage to me. Besides the fellowship and inspiration enjoyed in these meetings, I was able to visit a number of seminaries, and libraries for research. In the twenty-five years, I attended twenty-two meetings of the section, in cities as far west as St. Louis; as far east as New York; as far south as Richmond, and as far north as Toronto and Montreal, Canada.

An Honorary Degree

The General Assembly met in Chattanooga, Tennessee, on May 17, 1900. On my way to the Assembly, at Nashville, a representative of Trinity University came on my train and handed me a paper reading as follows:

"THESE PRESENTS CERTIFY:

"That at a regular meeting of the Board of Trustees of Trinity University held in Tehuacana, Texas, on the occasion of the 31st Annual Commencement of this Institution, and at the unanimous recommendation of the Faculty, the Honorary Degree of Doctor of Divinitatis, (D.D.) was conferred upon the Rev. J. V. Stephens, Murdock Professor of Ecclesiastical History in the Theological Seminary at Lebanon, Tennessee.

"Given under my hand and seal of this Foundation, this the 14th day of May, A.D., 1900."

(Signed) "D. S. Bodenhamer,
"Secretary of the Board of Trustees."

I had had no intimation that any such honor was contemplated. It came to me wholly unsought. There were no "politics" in securing this honor for me. Trin-

ity University is now located at Waxahachie, Texas, and ranks high in scholastic standing in that State.

The Intermediate Catechism

In 1908 the General Assembly directed its Moderator to appoint a committee to prepare an "Intermediate Catechism" which "shall be simpler in language than the Shorter Catechism, and shall not be one of the standards of the Church." I was named as a member of this Committee. In 1909 a report to the Assembly stated that "the Committee finds that the work entrusted to them is one of much delicacy and difficulty, that their efforts can be conducted to a successful conclusion only by the most serious consideration." The preparation of the catechism was a laborious task. In its report in 1912, the Committee in presenting the catechism to the Assembly said: "It is unanimous in the hope that the Assembly will find in it a catechism which will be useful not only as a form of sound words for home and Sabbath school, but also as a manual which pastors may use in the preparation of young persons for membership in the Church." The Assembly approved the catechism as presented, but continued the committee "with the request that it receive suggestions, and make such revision as in its judgment seems advisable, and report to the next Assembly." The final report was made in 1913. In attending the last meeting of the committee, in Pittsburgh, in March, 1913, I was caught by the great flood in the Ohio of that year, and spent ten days on a boat trying to reach home, trains being out of commission.

Member of Board of Publication

Rev. Dr. Alexander Henry, Secretary of the Board, heard a report I presented to the Synod of Tennessee on the subject-matter of the board. I was a commissioner to the Assembly in 1908. Dr. Henry requested

that I be appointed Chairman of the Committee on the board's work. As Chairman I found several difficulties that had to be ironed out, but the committee succeeded in preparing a report satisfactory to all parties. In the same year I was elected to membership on the board, located in Philadelphia.

The Church Union in 1906

The General Assembly of the Presbyterian Church, U. S. A., in 1902, transmitted to its presbyteries a proposed revision of its Confession of Faith. The Assembly meeting in Los Angeles, California, in 1903, received the returns from the presbyteries, and declared the revision adopted and incorporated into the standards of the Church. When the proposed amendments were sent down to the presbyteries, leaders in the Cumberland Presbyterian Church expressed the opinion that the adoption of the proposed revision would remove the last barrier for organic union between the two Churches. After the declaration of approval of the amendments, the Assembly at Los Angeles, appointed a committee on organic union. The Cumberland Presbyterian General Assembly in session at Nashville, Tennessee, at the same time, appointed a committee on organic union. When appointing these committees neither Assembly knew what the other had done or contemplated doing.

The two committees so appointed held joint meetings and agreed upon a basis of organic union. Concurrent Declaration, No. 1, reads as follows: "In adopting the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, as a basis of Union, it is mutually recognized that such agreement now exists between the systems of doctrine contained in the Confessions of Faith of the two Churches as to warrant this union—a union honoring alike to both." The proposed basis of the union was

transmitted, in 1904 by each Assembly to its presbyteries. Reports from the presbyteries of each Church made to its Assembly in 1905 revealed that each Church had approved the proposed basis of the union. The final consummation of the union, however, went over for another year. A few disaffected would-be leaders in the Cumberland Presbyterian Church organized an opposition to the union. For the most part it was such leadership, playing upon prejudices, that created and maintained the opposition. These few leaders spread ungrounded and unreasonable reports. Had I not passed through these hectic years, I could not have believed that it was possible for Christian people, good average Christian people, to believe, without substantial evidence the silly reports that were put into circulation.

The anti-union leaders seeing that they had been defeated by the action of the presbyteries and the General Assembly, in approving the basis of union, made a last effort to defeat it. When the General Assembly met at Decatur, Illinois, May 17, 1906, it was discovered that the leaders of the opposition had gone before Judge W. C. Johns, of the Circuit Court, and applied for an injunction, seeking to prevent the Assembly's Committee on Union from submitting its final report. Had the injunction been granted the union would have been defeated at least temporarily. The Assembly was held up pending the decision of the court. The court, after a patient hearing of the case, sustained the demurrer which had been filed by the Assembly's lawyer, Judge John M. Gaut. In the lengthy decision rendered by Judge Johns, among other things he said: The General Assembly's records "disclose no question as to, nor dissent from, the constitutional power, or right, of the General Assembly to do any and everything it did in the course of the two years of time. It was not until the whole matter of reunion

had been declared accomplished that a note of [legal] discord was sounded. These actions of the General Assembly must be held to be a determination of its right and power to act as it had done, and to proceed as it proposed, and ought in equity to be held as such an acquiescence by the entire denomination as to estop part of it from making a contest now. . . . This application for injunction is without precedent. . . . The motion for a preliminary injunction is overruled."

This was the second decisive defeat for the anti-unionists. They had been defeated by the action of the General Assembly and the presbyteries, and now by the civil court. The Assembly, now free from the injunction, adopted the committee's report approving the plan of union. Notwithstanding Judge Johns' decision against them, and his statement that their "application for injunction is without precedent," a group of commissioners in sympathy with their rash leaders followed them to a building already designated, and proceeded to organize an Assembly of their own, claiming that it was the legal Assembly of the Cumberland Presbyterian Church. After their withdrawal the General Assembly proceeded with its business, and after completing the same "adjourned *sine die,* as a separate Assembly, to meet in and as a part of the one hundred and nineteenth General Assembly of the Presbyterian Church in the United States of America, on the third Thursday of May, 1907, at eleven o'clock a. m., at the place to be chosen by the one hundred and eighteenth General Assembly of the Presbyterian Church in the United States of America, of 1906." Thus it will be seen that the identity of the General Assembly of the Cumberland Presbyterian Church was merged into and preserved in the General Assembly of the Presbyterian Church in the U. S. A. The claims of the anti-unionists to succession will be considered later.

A CORRECTION.—ON PAGE 85, FOR LINES 18 TO 24, INCLUSIVE, SUBSTITUTE THE FOLLOWING: missioners, after the adjournment of the General Assembly, followed their leaders to a building already designated (in which they had been holding caucuses), and proceeded to organize an Assembly of their own, claiming a lineal succession. The General Assembly of the Church, after completing its business, in regular, legal order, "adjourned *sine die,* as a separate

My Position on Union

From the beginning I was an earnest advocate of the union. Had I been inclined to be selfish, I would have opposed it. I was a professor in the only seminary of the Church. The position itself had come at length to give me some prominence in my own and other Churches. I was looked upon as an authority on certain subjects. I had written some books of a denominational value. As long as the Church maintained a separate existence these books would be in demand. Then as long as the Church had a separate existence, at least during my life time, it would be certain to maintain a seminary, and I was a member of its faculty.

I was a clerk in the General Assembly, a position I held for twelve years. In case of a vacancy in the stated clerkship, I was in line for the position. I foresaw that a union likely would eclipse the little Lebanon seminary in the course of time. As a clerk, I would be deprived of the fellowship in the annual meetings of the Assembly through which I had come to know personally all of the leading ministers and hundreds of elders in the Church. Some of my most cherished memories are related to these meetings. The union has changed all this, just as I foresaw it would do. I considered carefully and prayerfully all these things, and others, and still I was in favor of the union, because I believed, and still believe, it was for the glory of God.

The Courts Sustain the Union

Unfortunately, as has been observed, during the process of the union proceedings opposition developed in the Cumberland Presbyterian Church. After the union had been effected its legality was tested in the State and Federal courts, including the Supreme court

of the United States. Suits were brought in fifteen states, in twelve of which the cases were carried to the Supreme courts of these states. In the three states in which the cases were not appealed decisions were rendered in favor of the union. The Supreme court of Tennessee, on April 3, 1909, handed down an unfavorable decision. Later a decision similar was rendered in another case. The last case before this court was about fourteen years later, in 1923. In this case the court "repudiated the binding effect of its previous decisions . . . as affecting future questions of denominational unions." Thus, in the end, this court upheld the principle of "denominational unions," exactly the position of the Cumberland Presbyterian Assembly from the beginning of the agitation for union in 1903. The Supreme court of Missouri rendered an adverse decision, but very soon reversed itself. In all the other states the Supreme courts sustained the union on first hearings.

A number of cases were heard in the Federal courts, three in the State of Tennessee, in all of which the union was sustained. In one of these cases the Publishing House, which the Supreme court of the State had given to the anti-unionists, was turned back to the re-united Church. One case was taken to the Supreme Court of the United States, where the decision was in favor of the union.

So in both the ecclesiastical and civil courts the union was sustained. As a result of these decisions there is no doubt that the General Assembly which the anti-unionists organized at Decatur, Illinois, and claimed to be the continuation of the original General Assembly, was an entirely new and independent body, which sustained no *legal entity* to the body from which its members withdrew. It was in no sense a continuation of the original Cumberland Presbyterian General Assembly, but an entirely new organization, a new entity, even though it laid claim to the name. The

present Cumberland Presbyterian Church as *an entity*, dates, not from 1810, as it claims, but from May ~~23~~ 24* 1906, organized at Decatur, Illinois.

The Theological School Discontinued

While some of the cases were pending in the courts, the trustees of Cumberland University, on June 23, 1909, directed their President "to request the Dean of the theological department to file a report of the prospects for the coming year's work." Among other things in his report the Dean said: "In order to insure the return of our old students, not yet graduated, we must be able to show them that the year's work will not be interrupted by a lawsuit. And we will have to give the same assurance to those students desiring to enter the new class next fall." He closed his report with these words: "In my opinion, the difficulties now in our way are far more serious than they have ever been before, and are too great to be overcome by us. They would have to be removed before we could move forward with any prospect of success." On the next day, June 24, his report was laid before the trustees. It is recorded that "after the most careful consideration" of his report the trustees went on record as follows: (1) "We now with sorrow declare that this department [the theological] has failed and it is hereby discontinued." (2) "It is ordered that the entire endowment of the said theological department now held by or for this board whether the same be in cash, bonds, notes, mortgages, or other securities, or invested in libraries, school room furnishings or real estate, be and the same is now transferred to the literary or college department of Cumberland University, and hereafter to be held in trust for said department." The action of the trustees terminated the *legal entity* of the theological department, but the *soul* of the institution, dear to the hearts of thousands, besides former students, *lived on.*

* Corrected at request of author Jan 10, 1939. H.M.B.

The Seminary of the South

Fortunately, the General Assembly, in May, 1909, learning of the embarrassing situation, growing out of the litigation in Tennessee, appointed Rev. Dr. Baxter P. Fullerton, Rev. Dr. James E. Clarke, Rev. Dr. Isaac D. Steele, Rev. Dr. E. A. Elmore, Rev. Dr. W. R. Dawson, Rev. W. J. King, and Messrs. E. W. Grove, Foster V. Brown, and James West, "as a board to maintain and conduct for the Presbyterian Church a theological seminary in the South." These gentlemen were "authorized to take such steps as may be necessary to conduct the seminary in the interests of the Presbyterian Church and under the control of the General Assembly." Before June 23, 1909, members of the University board were informed that the new board when duly organized would doubtless co-operate with the University board in maintaining the theological department of the University. But before the new board could meet and organize the University board took the action recorded above, which peremptorily estopped any possibility of co-operation.

In the judgment of the new board its course became mandatory. In its report to the General Assembly in 1910, the board said: "Having learned that the trustees of Cumberland University had, on June 24, 1909, ordered the discontinuance of the theological department of Cumberland University, thus leaving the Church without any theological seminary in the South, the board appointed by the last Assembly was called together and organized." Dr. Fullerton was elected President, Hon. Foster V. Brown, Vice-President, and Dr. Clarke, secretary and treasurer. "The board carefully considered the situation, and reached the conclusion, that in view of all the facts, it was in duty bound to organize and conduct a theological seminary, in accordance with the action of the Assembly."

A charter was taken out, and the Presbyterian Theological Seminary of the South became *a legal entity*, taking the place in service and in spirit of the discontinued theological department of the University. The board elected a faculty, composed of the following named gentlemen: Rev. Dr. John V. Stephens, Chairman, Rev. Dr. Finis K. Farr, Secretary, Rev. Dr. Robert V. Foster, Rev. Dr. Claiborne H. Bell, and Rev. Dr. Robert G. Pearson. Rev. Dr. Samuel A. Coile was appointed instructor in Greek. For a home for the new seminary, the domicil formerly occupied by the discontinued school was rented for a stipulated sum. The seminary opened on October 7, 1909. The year 1909-10 was one of the best, both in spirit and work in Lebanon in theological education. Instead of falling off in attendance, as had been predicted, the student body numbered exactly the same as in the preceding year; and this, too, notwithstanding the announcement that had been made in midsummer, that the old school had been discontinued. This announcement led several students who would have joined the junior class to make other arrangements before the new administration could be organized and get in touch with them.

In 1910 the board reported to the Assembly that "the work of the seminary was successfully and efficiently conducted," and that "without a cent of endowment, the funds to carry on the work of the seminary were raised by private subscription." The year closed with all bills paid, including salaries, student aid, rent for the building used, and all incidentals. The credit for this fine financial showing was due to Dr. Clarke. Surely if the new board without endowment could succeed as it did, the University board with its endowment and with the hearty cooperation of the new board could have carried on but for its hasty action discontinuing the old school.

The year 1909-10 was a strenuous one for me. I had a heavy curriculum to carry. A few weeks after the opening of the seminary, on November 15, Dr. C. H. Bell died. I delivered the funeral address and then accompanied Mrs. Bell, with the body, to Mississippi City, Mississippi, near the Gulf of Mexico, for the burial. The funeral address was repeated in Mississippi City. On returning home I had to take over the subject of Missions which had been Dr. Bell's assignment. There were forty-nine churches in the Presbytery of Lebanon. It was regarded as one of the leading presbyteries in the Church. The anti-unionists hired the Moderator of their Assembly, Rev. J. T. Barbee, a man of force of character and an attractive speaker, to spend four months in the bounds of the presbytery in the interest of their organization, which meant the distraction of the people. It fell to my lot to help in an effort to bring order out of confusion. I spent thirty-seven Sundays out of the fifty-two that year among the churches. I was called by the Auburn church, a church in fine working order, to reply to Mr. Barbee. They opened the church to him at his request and then invited me to meet him. After he had spoken, I followed him. My address of about 5,000 words was published and sent to churches throughout the presbytery, and into other sections where disturbances were being made by the anti-unionists.

The trustees of the University declined to rent, for another year, the quarters occupied by the seminary, assigning as a reason "threatened litigation." No suitable building, in which to house the seminary, could be found in Lebanon. Investigations were made in Nashville, with the thought of moving there; but it was discovered that the cost would be prohibitive. In view of this situation, the board held a meeting, in my home, on April 27, 1910, when the whole situation was carefully and prayerfully considered. In view of the

insurmountable financial difficulty, the board reached the conclusion that it would be advisable to "undertake to form an alliance with an existing seminary." Accordingly a special committee, consisting of Messrs. Fullerton, Clarke and West, was "appointed with power to effect such an alliance."

In harmony with this conclusion, the board, in its report to the Assembly, in May, 1910, suggested the advisability of seeking such an alliance with some seminary, "rather than to undertake the erection of permanent quarters for the Presbyterian Seminary of the South." The Assembly concurred in the suggestion of the board, and advised it "to enter into such arrangements with some existing seminary of our Church as will secure for the students from that section a proper training."

Alliance with Lane Seminary

The special committee, appointed on April 27, then took up the plan of an alliance with the trustees of Lane Theological Seminary, Cincinnati, Ohio. A conference was held, which resulted in the signing of an agreement for a tentative alliance, for a period of two years (later extended to three), between the two institutions, with the hope that it would become permanent. In keeping with the terms of the agreement, the trustees of Lane Seminary, on June 24, 1910, "voted to add to its teaching force two teachers, one of whom shall look to the Seminary of the South only for his support, and the other to Lane Seminary only," and "elected Doctors Stephens and Farr, members [of the faculty] of the Seminary of the South." The agreement further stipulated that "these two teachers shall technically be recognized simply as instructors in Lane Seminary, but shall enjoy all the rights and privileges of regular professors not inconsistent with the terms of this contract." Both boards reported to the Assembly of 1911, in harmony with the terms of the

agreement, and furnished a report of the year's work. The Assembly commended "the union most heartily." Lane was paying its professors a salary of $2000 each, with a home. The salary of the professors from the Seminary of the South was fixed at $2000, each, without a home. I had to pay rent of about $500.00 a year for a home.

Evangelistic and Platform

On May 18, 1905 the General Assembly of the Cumberland Presbyterian Church met in Fresno, California. The retiring Moderator was Warner E. Settle, a ruling elder in the Bowling Green, Kentucky, church, my last pastorate, and Chief Justice of the Court of Appeal in Kentucky. At his request I preached the opening sermon. My subject was "Revivals Considered as A Force In Our National Life." The text was taken from Habakkuk 3:2, "O Jehovah, revive thy work in the midst of the years; in the midst of the years make it known." During my ministry I have held about twenty-five evangelistic meetings, resulting in the strengthening of the churches in which they were held.

I delivered a series of lectures, in summer conferences, at Lebanon and Monteagle, Tennessee, Hollister, Pertle Springs and South Greenfield, Missouri, and Waxahachie, Texas. My subjects were missions, history and homiletics.

A New Home

As stated elsewhere, we were living in a new home (the manse) at Bowling Green, Kentucky, when I was called to a professorship in the Lebanon Seminary. It was not possible, at that time, to find in Lebanon a modernized house for rent. In 1903, I drew the plans for a new home and supervised its construction. We occupied this home for seven years before removing to Cincinnati in 1910. A picture of this home is on the following page.

Home in Lebanon, erected in 1903

CHAPTER IX

The Lane Theological Seminary

1910-1932

On September 22, 1910, Lane Seminary was opened for the year's work. I reported for duty. I was assigned to the chair of practical theology, which embraced homiletics, history of preaching, pastoral theology, Sunday-school methods and pedagogy, social Christianity, and church polity.

As was hoped, the tentative alliance became permanent. To the Assembly of 1913, the trustees of Lane Seminary reported as follows: "In the consummation of the agreement with the Theological Seminary of the South the board unanimously, in harmony with the desires of the brethren themselves and the entire faculty, elected Rev. John Vant Stephens, D.D., to the Professorship of Church History, and Rev. Finis King Farr, D.D. to the Professorship of New Testament Exegesis and Introduction—thus a relationship, fruitful in fellowship and usefulness to our beloved Church and country, is finally consummated, and the seminary, with gratitude to God for his mercies in the past, turns its face with hope and courage to the future." It will be observed that I was transferred to the Chair of History. At this time Lane Seminary reported "the largest attendance of students in its history," the number being seventy. The alliance of the two institutions had doubled the attendance at Lane. From this time on, I was furnished a home.

In the mean time the board of the Seminary of the South provided its financial quota for the support of the allied institutions, and continued to do so for several years. These funds, for the most part, had to

be secured by private subscription. The credit for the achievement of this herculean task was due to Dr. James E. Clarke.

Lane Crippled by Controversies

The Lane Seminary was incorporated on December 9, 1829. For about five years a literary department was conducted. The theological seminary was opened in December, 1832. Rev. Dr. Lyman Beecher of Boston, after a second call, accepted the presidency of the seminary. Rev. Dr. Joshua L. Wilson, pastor of the First Presbyterian church, Cincinnati, Ohio, was president of the board of trustees, and it was largely through his influence that Dr. Beecher was prevailed upon to accept the presidency of the seminary.

Dr. Beecher was one of the greatest personalities of his time. Perhaps no other man of his day did more in the moulding of a sound public opinion. He attacked dueling, so prevalent in those days, and became a leading influence in having it outlawed. His famous six sermons on temperance largely moulded the movement in those days in the great temperance reform. He broke the power of Unitarianism in Boston. He aroused eastern Christians to the spiritual needs of the West. "To plant Christianity in the West," he said, "is as grand an undertaking as it was to plant it in the Roman Empire, with unspeakably greater permanency and power." His crusading spirit for the Christianization of the West became contagious. He was in every way a great spiritual leader. With any other man at the helm it is doubtful whether Lane could have weathered the storms which were encountered.

Dr. Beecher Tried for Heresy

It is said that when Dr. Wilson learned that Dr. Beecher had accepted the call to the presidency of the

seminary, he "clapped his hands and shouted 'glory to God in the highest!' " The members of his board, too, were happy in securing the services of such an outstanding man to head the seminary. But strange to relate, before Dr. Beecher arrived to assume his duties, Dr. Wilson resigned the presidency of the board of trustees of the seminary, and turned against Dr. Beecher! When Dr. Beecher presented his credentials to the presbytery, Dr. Wilson opposed his reception. Later he endeavored to have a committee appointed to examine Dr. Beecher's sermons to determine whether he was sound in the faith. Failing in these attempts, he preferred charges against Dr. Beecher. He failed to substantiate his charges, though he carried his fight to the highest court in the Church.

The occasion of Dr. Wilson's change of attitude was due to the mutterings of a theological controversy in the East, over the New England theology. American theology was running in two lines—one the Older Calvinism and the other the Newer Calvinism. The latter system has been defined as "the Calvinism of Westminster and Dort modified by a more ethical conception of God, by a new emphasis upon the liberty, ability, and responsibility of man, by the restriction of moral quality to action in distinction from nature, and by the theory that the constitutive principle of virtue is benevolence." Dr. Beecher was in sympathy with the Newer Calvinism, a fact which Dr. Wilson probably did not know until after Dr. Beecher's acceptance of the call from Lane. He never became reconciled to Dr. Beecher.

The theological controversy, mentioned above, led to a division in the Presbyterian Church in 1837. Each of the groups claiming the original name, "The Presbyterian Church in the United States of America," but were generally known as Old School and New School. These two schools were reunited, after thirty-three

years, in 1870. When the separation took place the theological seminaries lined up as follows: with the Old School—Princeton, Western, Danville (now merged with Louisville), Northwest (now Chicago), Union in Richmond and Columbia; with the New School—Auburn, Lane and Union in New York. A majority of the trustees and faculty of Lane were in sympathy with the New School. Lane Seminary was a prize worth contending for. When the leaders of the Old School failed to secure control of the seminary through the Church courts, they turned to the courts of the State of Ohio. Two cases were carried to the Supreme court of the State, in both of which the Old School leaders lost. The last of these cases was settled in 1848. The New School Church now had a clear title to the seminary, but the clearing of the title did not clear the bitterness of feeling that had been engendered. The Old School Church established a seminary of its own in Cincinnati, but after a few years it utterly failed. The bitterness of this long drawn out controversy was a tremendous handicap to Lane Seminary. As a result the seminary never had the united enthusiastic support of Presbyterians in Cincinnati or in the State at large.

Dr. Smith Tried for Heresy

The passing of forty years, and with them the old leaders, ameliorated to a considerable degree the differences of the past. But unfortunately another heresy trial came near wrecking the seminary. In March, 1891, Rev. Dr. Henry Preserved Smith, a professor in the institution, read a paper, by request, on Inspiration, before the Ministerial Association of Cincinnati. This paper became the subject of comment among the ministers of the presbytery, and finally Dr. Smith was brought to trial on the charge of heresy and suspended from the ministry. The findings of the presbytery were sustained by the synod and the General Assembly. It was at this time that the famous Briggs case, in

New York, was in process of adjudication. The Church was in a state of agitation, and this doubtless had a good deal to do in the conviction of Dr. Smith. Dr. George S. Duncan says: "Professor Smith lived to see his conclusions accepted by practically all Old Testament scholars. . . . The new Biblical learning has now happily won so that the heretics of yesterday are the saints of today." But for years Presbyterians in Cincinnati were bitterly divided over the Smith trial.

Within fifteen months five members of the faculty resigned leaving Rev. Dr. Edward D. Morris "as the sole survivor of the faculty." A number of the trustees resigned, and some prominent men refused elections to membership on the board. The student body dropped from forty-five to seventeen. Dr. Morris states that meanwhile for him "practically, but one task remained—to save Lane Seminary, if possible, from the rocks on which, in the turbulence of this unexpected storm, it seemed in danger of being wholly wrecked. . . . The board of trustees was almost overwhelmed with both the calamity actually occurring and the calamity impending." In these troublesome years the question was raised about a union of Lane Seminary with Dubuque Seminary, Dubuque, Iowa, with the Western Seminary, Pittsburgh, and with the Seminary of the Reformed Church, Philadelphia.

The McKibbin Administration

Rev. Dr. William McKibbin, pastor of the First Presbyterian church on Walnut Hills, by appointment of the Presbytery of Cincinnati, was the chairman of the committee that prosecuted Dr. Smith, so making himself the target for sharp criticisms. After the trial of Dr. Smith, on January 13, 1903, Dr. McKibbin was elected to membership on the board of trustees and on the same day its president. He was made chairman of a committee to find and place in nomination a suitable

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Union Theological Seminary
RICHMOND, VA.

man for the presidency of the seminary. His committee placed in nomination for this position Rev. Dr. Samuel T. Wilson, President of Maryville college. He was elected but declined. Then Rev. Dr. F. W. Hinit, President of Parsons college, was placed in nomination, but he, too, declined. Rev. Dr. James Wallace, President of Macalester college declined an election. It began to look as though Dr. Morris' words, "the calamity impending," were more than a mere rhetorical phrase. Dr. McKibbin's committee made a diligent but vain search for a competent man who was willing to accept the presidency of the seminary. On June 9, 1904, the board turned to Dr. McKibbin, passing a resolution offering the position to him. He took the question under advisement. At a meeting of the board on June 21, "after due consideration thereof the board unanimously resolved to press the call on Dr. McKibbin, and to request his acceptance thereof." Under this pressure he accepted the position. Dr. McKibbin told me that when he was elected the board was discouraged and had little hope that Lane Seminary would weather the storm. His activity in the Smith trial, for a time at least, alienated some good people from supporting the seminary.

Dr. McKibbin had been at the head of the seminary six years when the tentative alliance with the Seminary of the South was made. Notwithstanding the handicap under which he went into office, in these six years he had secured an able, but small, faculty, Rev. Drs. A. B. Riggs, Edward Mack and Selby F. Vance, and a student body in the year 1909-10 numbering thirty-seven.

The Financial Situation

Lane Seminary was always hard pressed financially. The experiences through which it had passed did not encourage people to contribute to its support. The people of Cincinnati generally were not enthusiastic

about the institution, and were not inclined to contribute in a large way for its support. It was necessary to seek contributions each year in order to balance the budget. Two multi-millionaires, Mr. John H. Converse of Philadelphia, and Mr. Louis H. Severance of Cleveland, were contributors to help keep the seminary out of the red. When the tentative alliance became effective another multi-milionaire, Dr. E. W. Grove, St. Louis, became interested in the allied institutions.

In the fall of 1910, the teaching force of the seminary numbered six, Dr. Farr and I having taken our places on the staff. It was believed that a new day had dawned for Lane. Presbyterians in the south and southwest were enthusiastic over the prospects, and furnished about one-half of the Presbyterian students. The local asperity of the past appeared to be melting away. The prospect seemed bright. Decided progress was being made. In the year closing 1913 the student body numbered seventy, the largest in Lane's history. With three multi-milionaires keenly interested in the seminary it was expected that a campaign would be put on to raise $500,000 to $1,000,000 for endowment and buildings. But no campaign was put on. Friends wondered why not! The enthusiasm occasioned by the alliance gradually began to subside; interest grew less; the hope of a real forward step was lost; the student body dropped from seventy in 1913 to thirty-eight in 1925. In the mean time Drs. Mack and Vance became discouraged with the outlook and accepted calls to more promising fields.

Dr. McKibbin's health failed. He was released from teaching at the beginning of the year 1924, when his work in systematic theology was distributed between other members of the faculty, his senior assignment came to me. His health continued to decline. He passed away on December 20, 1931, at the age of

eighty-two years. It fell to my lot to deliver the principal address at his funeral, held in the church where he had served as pastor for sixteen years. I performed a similar service for my colleague of thirty-four years, Dr. Farr, who died in his prime, on July 29, 1929, at the age of fifty-eight. His funeral was held in the seminary chapel. I had a part in the funeral of Dr. Granstaff, who joined the faculty in 1921, and died on December 24, 1932. His funeral too, was held in the chapel.

The Board's New President

On June 3, 1925, Dr. McKibbin resigned the presidency of both the board of trustees and of the seminary. Dr. Frank H. Stevenson, pastor of the Church of the Covenant, Cincinnati, was elected on the same day president of the board. He had been made chairman of a committee on curriculum on May 7, 1924. Soon after his election to the presidency of the board, he sent a communication to the board members, bearing the date of September 8, 1925, calling a meeting of the board for September 15, 1925, the day on which the seminary was scheduled to open. It had been the custom for the board to hold its meetings in "The Trustees' Room" in the seminary building, but it was now called to meet in the Cincinnati Business Men's Club, two miles or more from the seminary. It had been the custom for the secretary of the board to send notices of board meetings. Why was this meeting called for the day scheduled for the opening of the seminary? Why was it not called to convene in "The Trustees' Room"? Why was the notice of the meeting not sent by the secretary? Aside from these irregularities, the president proposed revolutionary changes. When Dr. McKibbin resigned the presidency of the faculty on June 3, 1925, the board made no one responsible for the transaction of faculty business. Naturally no member of the faculty assumed to take such responsibility. Dr. Stevenson's attention was called to this situation, but nothing was done about it.

On September 7, 1925, Rev. Dr. Frank Granstaff called on me and made a confidential statement, substantially as follows: He said that a certain trustee (whom he named) had called him to his home the previous Saturday night (September 5) and showed him a copy of the Stevenson communication to board members. This was three days before the date the paper bore. I got in touch with another trustee who permitted me to read the copy he had received. The paper had not been sent out confidenially, but I was requested not to disclose its contents.

It was generally believed that a meeting of the board would be called, but when, no one knew. Since the secretary of the board had usually sent out notices for meetings, I kept in close touch with him, Rev. Dr. Lewis Earle Lee, thinking that he might learn the date of the meeting. I called him at his home on the morning of September 14. He had no information. A few hours later on reaching his office the postman delivered his copy of the Stevenson paper, six days after the date it bore. He at once got in touch with Rev. Dr. William T. Paterson. It was agreed between the two that Dr. Paterson would notify members of the faculty of the nature of the contents of the paper and the date set for the meeting, which was the next day. Dr. Paterson had a conference with members of the faculty, at which it was determined that they would write personal letters to the board to meet the next morning. In view of the fact that the board had been called to meet on the day scheduled for the opening of the seminary, the faculty postponed the opening of the seminary from Tuesday until Thursday.

The Stevenson paper, a copy of which I have in my files, is too long to incorporate in this connection. In item one it is stated that "the chairman of the committee on nominations [Rev. Dr. F. N. McMillin] plans to submit three names" to fill vacancies on the board. The

names are given in the paper, and one hundred and fifty words are used to indicate their fine qualifications. Item one closes as follows: "If these men are promptly elected, they may be called by telephone and assist us in the decisions we must make during the remainder of the day." The language used by Dr. Stevenson indicates that he and Dr. McMillin were in accord on the names proposed and the method of inducting them into the board. Another innovation is here proposed. As far as I have been able to learn it had been the custom of the board filling vacancies to elect parties to membership at a meeting, then notify them of their election, and if they accept for them to appear at a later meeting. Why was this innovation proposed? Whatever the answer may be, the board did not favor the proposed nominees, but instead elected to membership on the board, Rev. Drs. W. O. Thompson, President of Ohio State, C. F. Wishart, President of the College of Wooster, and W. H. Foulks, pastor of the old Stone church, Cleveland. Each of these gentlemen has served as Moderator of the General Assembly. The Cincinnati Enquirer characterized the election of these gentlemen as "a victory for the more liberal element."

In my letter to the board, I quoted Dr. Stevenson's criticism on the faculty in general and on me in particular, replying, item by item, to these criticisms. My letter follows.

Lane Seminary,
Cincinnati, Ohio,
September 15, 1925.

To the Board of Trustees
of the Lane Seminary.
Dear Brethren:

Having been apprized of the character of the paper presented by your President for your approval, in justice to myself, I ask permission to address myself to a few of the points contained in items four and five.

This paper contains both ambiguous statements and inaccuracies. I shall take your time to mention only one of each.

Your President says: "No professor has assumed leadership." If this statement is meant as a criticism on the professors, I want you to know that I am prepared to submit, if necessary, evidence showing that the responsibility for the state of things for which the professors are criticised rests at another door.

In his strictures on the faculty for the "standards of scholarship" the President asserts that "men do not fail in any of the courses at Lane. All pass muster." In Lane, as well as in other seminaries, doubtless some men get through who are lacking in a high grade of scholarship. But, note his universal affirmative: "Men do not fail in any of the courses at Lane. All pass muster." Had he inquired of the faculty he could have been saved from making a statement which faculty records contradict.

But the ambiguous statements and inaccuracies in this paper, of which an example of each has been cited, are insignificant in comparison with the charges made, by innuendo, of heresy and hypocrisy against three members of the faculty. His language follows: "With the exception of Professor Granstaff the pale and feeble character of our faculty . . . is itself a sufficient reason for a sweeping change." Again, "If the faculty is to be sympathetic with liberal movements in the Church, it would be better to be open and candid about it."

By innuendo two charges are here made against the faculty, "with the exception of Professor Granstaff." First: He charges that the faculty is "sympathetic with liberal movements in the Church," "liberal movements" which he regards as heretical. Secondly: He charges that the faculty is not "open and candid about it." In other words the faculty is hypocritical. This is not the

first time that such charges have been made against a member of the Lane faculty. In 1834, Dr. Lyman Beecher, one of the New School Presbyterian leaders, and President of Lane Seminary, was actually put on trial in the Presbytery of Cincinnati, charged with heresy, slander and hypocrisy. President Beecher was a bit too liberal for some of his Cincinnati brethren. These charges against Dr. Beecher were not sustained.

I pass now to speak a word of a more personal nature. I have been trying to live a Christian life for over fifty years. Over forty years I have been in the gospel ministry. For thirty-one years I have been an instructor of theological students, fifteen of these years having been spent at Lane. And now at this late day, by innuendo, I am charged with hypocrisy. Do I need to make a defense?

But, according to this innuendo, I am not only a hypocrite but a heretic also, although not a scintilla of evidence is given to support the charge. May I briefly state my theological position? When I was licensed to preach the gospel, when I was ordained to the gospel ministry, when I was inducted into the Lebanon Seminary, and when I was inaugurated in the Lane Seminary, I answered all the constitutional questions satisfactorily, and that, too, without mental reservation.

Moreover, it seems that I was sound beyond any doubt in May, 1924, your President himself being judge. Your board, on May 7, 1924, in view of his heavy work, relieved Dr. McKibbin from the duty of teaching systematic theology. At the same meeting you appointed a committee on curriculum, of which Dr. Frank H. Stevenson was the chairman. Presumably after a conference with his committee, Dr. Stevenson called on Dr. Granstaff and secured his consent to be transferred from the chair of homiletics to that of

church history, provided I would agree to be transferred from that chair to the chair of systematic theology. Having secured Dr. Granstaff's consent to the plan, Dr. Stevenson then called on me and laid his plan before me. His committee was ready, he said, to recommend to your board, to meet shortly, that I be transferred to the chair of systematic theology. I was assured that your board would place its approval on the plan if I only would consent. I demurred for reasons not necessary to repeat here. When he saw that I was not favorable to the idea, he requested me to take the matter under advisement and report to him later. After a fuller consideration I wrote him on May 12, 1924, requesting that "such transfer be not further considered." If I was at that time doctrinally unsound ("pale and feeble," to use Dr. Stevenson's language), I leave him to explain why he proposed to place me in a position in which I would have had abundant opportunity to lead the students in strange and forbidden paths. If I was doctrinally sound at that time, it remains for Dr. Stevenson to explain when and how I began to take on this "pale and feeble character" of which he now complains.

My theological position remains the same. I am a conservative in theology, though not a militant conservative. I do not sympathize with that militant idea which seeks the division of the Church. I am of the opinion that all Presbyterians had better unite to help a world in need rather than spend their energies in fighting one another. It is not for me to say what action you shall take on the (Stevenson) paper under review. In any event I hope your action will be clear and definite. Then I shall know how to adapt myself to the situation.

Most cordially yours,

JOHN V. STEPHENS.

Action of the Board

The board's records show that letters were read from Professors Farr, Love and myself. The board did not concur in Dr. Stevenson's charges of hypocracy and heresy, but instead expressed confidence in the professors, as indicated by the adoption of a resolution which reads as follows:

"RESOLVED, That the secretary be instructed to reply to the communications of the professors of the seminary, expressing our confidence in them, and the assurance of our fullest encouragement and support in their work for the coming year." Further, the board "decided to request Professor John V. Stephens to act as Chairman of the faculty."

My letter to the board was sent through the secretary of the board, Dr. Lewis Earle Lee. In sending him the letter for the board, I wrote to him as follows:

"My dear Dr. Lee:

"I am handing you herewith a communication which I hope you will read to the board when item five of the Stevenson letter comes up for consideration. If the reading is in anyway prevented, be sure to make in your record a note that the communication was offered and was not allowed to be read. In view of the character of Dr. Stevenson's paper it would be unfair for faculty members not to be permitted to be heard in person or through the papers they are sending in. The board should by all means go to the bottom of Stevenson's charges; its action should be very definite and clear."

After the meeting of the board, whose action is recorded above, Dr. Lee wrote me a personal letter. It follows:

"Dear Dr. Stephens:

"Your communication to the board of trustees of September 15, 1925, was received, presented to the board and read in full. The board gave very close attention to the reading of the communication, and instructed me to reply to this effect, that the board expresses its entire confidence in you, and assures you of fullest encouragement and support in your arduous work for the coming year. God has richly blessed you in the days which are passed and we know that He will continue this blessing upon you for your work, and will continue this as His reward for your fidelity to the truth, scholarship, and painstaking labor."

Under date of September 15, 1925, Dr. Lee sent to me a communication reading as follows:

"My dear Dr. Stephens:

"The board of trustees at a special meeting today elected you as Chairman of the faculty. The board directs me to express the hope that you will be able to do this work."

What was the reaction of the alumni to the Stevenson charges? As far as I have been able to learn, Rev. William F. Smith, very conservative, expressed their sentiment. Mr. Smith writes: "If Lane Seminary is now unorthodox, I must say its faculty has undergone a marvelous change since I left the institution. . . . I believe that your letter to the board of trustees has stated the truth in regard to the scholarship and orthodoxy of the institution. I do not see how it could be stated any clearer." Mr. Smith was graduated from Lane Seminary in 1921. For the past thirteen years he has been pastor of the Presbyterian church at Rockville, Indiana.

Commenting editorially on the Stevenson paper, The Presbyterian Advance, on October 8, 1925, said: "The suggestion that members of the faculty or trustees of Lane are 'modernists' is rather too ridiculous for consideration by any sensible man. They represent the Presbyterian Church, not any faction in the Church. It was an effort to make Lane represent merely a faction which was proposed, but which has been negatived by the trustees."

As indicated the opening of the seminary was postponed from Tuesday to Thursday on account of the board meeting on Tuesday. Receiving the information that the board had named me Chairman of the faculty, I called the members together on Tuesday evening. At my suggestion an invitation was sent to Dr. Stevenson, reading as follows:

"Dear Dr. Stevenson:

"The faculty of the seminary, by a unanimous vote, request you to take part in the opening of the seminary on Thursday at 11 o'clock A. M. You can make such announcements as you desire, if in your judgment any are necessary."

"Cordially yours,

JOHN V. STEPHENS,

Chairman of the Faculty."

Dr. Stevenson did not accept the invitation of the faculty. In a belated reply, he said: "It is useless to pretend to support the things I am in reality against; it would be disingenious for me to act as if I were against the things I am for. To formally preside [he had not been asked to preside] over the academic life of the seminary would be an endorsement I could not, in conscience give."

In the following April the Presbytery of Cincinnati gave me a vote of confidence. I had been a commissioner to the General Assembly five years before, at Winona Lake, Indiana, and under the presbyterial rules, owing to the large number of ministers in the presbytery, my turn for going to the Assembly as a commissioner would not come again for several years. So naturally the committee on nominations for commissioners to the Assembly did not place me in nomination; but I was nominated from the floor, which was permissible. I called the attention of the presbytery to the fact that it was not my turn to be a commissioner, and requested that my name be withdrawn, but my request was not granted. Under the rules the committee placed Dr. Farr in nomination. He and I received the largest votes cast.

The General Assembly that year (1926) met in Baltimore. I was elected to membership on the Standing Committee on Theological Seminaries. The board of directors of Princeton Seminary, reporting to the Assembly, nominated Rev. Dr. John Gresham Machen for the Chair of Apologetics and Christian Ethics. The Committee spent many hours in hearing a large number of persons, some favoring and some opposing his confirmation. The Committee did not recommend his confirmation, but instead "that the Assembly appoint a committee of three ministers and two elders to make a sympathetic study of conditions affecting the welfare of Princeton Seminary, and to cooperate responsively with seminary leaders in striving to adjust and harmonize differences and report to the next Assembly." The recommendation of the committee was adopted by the Assembly.

The committee appointed by the Assembly did not make a final report until 1929. Dr. Machen was not pleased with its report, and withdrew from Princeton

Seminary along with Rev. Drs. Robert Dick Wilson and Oswald T. Allis. Dr. Stevenson, in January, 1928, resigned both his pastorate and the presidency of the board of trustees of Lane Seminary, and on January 21, 1929 he was dismissed by the Presbytery of Cincinnati to the Presbytery of New Brunswick, in which Dr. J. Gresham Machen held his membership. In the same year along with Dr. Machen and others, according to his sketch in Who's Who in America, he became "an organizer" and a member of the board of control of the Westminster Theological Seminary, an independent institution. He became a lecturer on pastoral theology in this seminary.

The Interim

As already stated Dr. McKibbin resigned the presidency of Lane Seminary on June 3, 1925, and I was elected by the board as Chairman of the Faculty on September 15, 1925, serving until the new President, Rev. Dr. R. Ames Montgomery entered upon his duties. I insert the report of the faculty to the board of trustees for the year 1925-26, which shows the condition and needs of Lane Seminary, from the faculty view-point.

To the Board of Trustees of
Lane Theological Seminary,
Cincinnati, Ohio.

Gentlemen of the Board:

At the close of this (the 94th) academic year of Lane Theological Seminary, the faculty presents for your information and consideration its report for the year, which is as follows:

The members of the faculty have discharged the duties connected with their respective chairs, and in addition, following your action taken last Septem-

ber, they have given instruction in the subjects formerely taught by Dr. William McKibbin. Junior systematic theology was assigned to Professor Granstaff; middle systematic theology to Professor Farr; and senior systematic theology to Professor Stephens. Pastoral theology was assigned to Professor Granstaff. In accordance with your action last September Professor Stephens, as Chairman of the Faculty, has given attention to the administrative duties. Because of these added responsibilities he resigned his position as registrar. Professor Love was elected to this office.

The matriculations for the year numbered forty-one, this being about an average for the past several years. The average qualification of the students, however, is somewhat higher than for a number of years. The enrollment is as follows: graduate students, six; seniors, five (one of the five was forced to drop out at the close of the first term); middlers, ten; juniors, nine; special, eleven. Of the forty-one, nineteen are college graduates and several others have taken two or more years of college work. Of the seventeen students preparing for the ministry in the Presbyterian Church in the U. S. A., nine are college graduates, while several others have taken two or more years of college training.

In 1923 our schedule of lectures was so arranged that a student might spend four years instead of three in taking his seminary training. This was done in order that men who find it necessary to do outside work might be more efficient in both seminary studies and outside duties. Several of our students have elected the four year plan. This is one reason for the reduced number in the senior class this year. The faculty believes that the plan is a good one, and that students who have heavy outside requirements should be encouraged to enter upon the four year course.

The faculty have been very fortunate during the year in securing lecturers who brought both information and inspiration to the audiences who had the privilege of hearing them. Probably never before, in one year, has such a large number of lecturers and occasional addresses been delivered in our chapel. The cost to the board has been less than $150. The work of the year has been unusually harmonious. The students have been exceedingly considerate. There has been less interruption, calling students from their seminary duties, than usual. It is a source of gratification that the principle is being accepted that the seminary obligation is being placed ahead of other calls.

The faculty labors under a tremendous handicap in presenting the claims of the seminary to prospective students. Other seminaries send personal representatives to the colleges, who frequently spend days with the students. It is impossible for a faculty of only four members to conduct such a campaign. The faculty is doing the best it can, through the mails, to place Lane before candidates for the ministry. Following the suggestion of the Alumni Association, at its last meeting, the said suggestion receiving the hearty approval of Dr. McKibbin, who was then president, the faculty has revived the Lane Bulletin which enables us to keep in touch with the alumni and friends of the institution, and at the same time place valuable information in the hands of prospective students.

The size of the Lane faculty, in comparison with the faculty of other seminaries, is a very real difficulty. Princeton has sixteen professors and instructors; Auburn, eleven; Western, nine; McCormick (now Chicago), fifteen; Omaha, seven; San Francisco, ten; Louisville, nine. In view of their larger faculties, these seminaries are able to offer a greater variety of courses of study. It is needless to say that the at-

tractions thus offered tend to draw men, who otherwise would come to Lane. Moreover it is difficult to convince a student that a faculty of four members is able to meet the requirements of an up-to-date seminary. In view of these facts, if it is at all possible, at least two additions should be made to the faculty—one for the chair of systematic theology and the other for a chair of religious education. Students are demanding as never before that the seminaries provide suitable instruction in religious education, and other seminaries are meeting the demand. Unless some provision is made for such instruction in Lane, the institution will certainly suffer. Students pass by an institution which is not prepared to give them what they feel they need and what the time requires. If the way is not clear for the election of two professors at this time, the faculty would urge that you secure two instructors in the subjects named, for the coming year. Such a provision would at least be a prophecy of better days for Lane. In view of the high rents the faculty recommends that you make provision for the payment of a certain per cent, not to exceed a specified limit, as necessity may arise, for the housing of married students.

Your attention is called to the condition of the heating plant. It is in need of extensive repairs. The business manager, we understand, will make suitable recommendations. This repair work should be pushed through to completion as soon as possible, lest the seminary work be disturbed in the fall. The firing system has been about as faulty as the heating plant itself. Experience has proved that an engineer cannot be directed satisfactorily by "remote control." He should be made responsible to some one on the ground, who can give immediate attention to needs, as they arise, to insure comfort in the various parts of the building, especially the dormitory. The faculty

has no doubt that a satisfactory arrangement can be made with the business management, which will overcome the serious difficulties experienced during the greater part of the present year.

It has been the custom for many years (probably from the foundation of the seminary, when Walnut Hills was nothing more than a small village) to serve a luncheon on commencement day. This custom has been traced back in records to 1870—fifty-six years ago. Such an arrangement was a necessity in those early days, and it is yet unique in seminary commencements, and doubtless has a fellowship value. But in recent years it has become a heavy burden on a few good women, who, under a custom which has grown up, are expected to secure contributions from various churches to meet the expenses, and to supervise the affair. This method of financing the luncheon has been criticised. It seems to some, at least, that it is rather a small business to ask donations from the churches for this purpose in the name of the seminary. In view of these facts the faculty feels warranted in raising the question whether the board should not assume the expense of the luncheon, a caterer being secured to serve it.

Instruction was begun in the seminary in the year 1832. Six years more will round out a century of the seminary's life. The faculty recommends that suitable action be taken, looking to a centennial celebration. Is not this the psychological time to inaugurate a campaign, looking to the widening and deepening of interest in Lane, including an enlargement of endowment and equipment?

Respectfully submitted,
on behalf of the faculty,

JOHN VANT STEPHENS, Chairman.

The Montgomery Administration

On August 30, 1926, Rev. Dr. R. Ames Montgomery was called to the presidency of Lane Seminary. He at once recognized the needs of Lane in endowment and buildings. Following up his plans it was announced in the catalog of 1927 that "the board of trustees has taken action for the celebration of the centennial of the chartering of Lane Seminary by the raising of a fund of at least $600,000 in addition to the present endowment." The centennial celebration was carried out, as planned, on June 25, 1929. Mr. Charles R. Lane, a grandson of Mr. Ebenezer Lane, one of Lane's early benefactors, presented an oil painting of his noble ancestor. The Lane Bulletin stated that "Dr. John Vant Stephens, Lane's able Professor of Church History, delivered an unusually interesting and well prepared historical address, entitled 'The Story of the Founding of Lane.' So enthusiastically was this paper received that a unanimous vote called for its publication." It was published.

President Montgomery had had successful experiences in raising college endowments. He wisely planned a preliminary preparation before putting on his campaign to raise the $600,000. But before the preliminary stage was over, it became evident, for three reasons, that it would be impracticable to put on such a campaign. It was discovered that there was a surprising lack of interest, a good deal of which was due to causes in the past, already mentioned. Then, a suggestion of the "consolidations" of seminaries, in order to reduce overhead expenses, gained publicity. Fifty-seven presbyteries overtured the General Assembly, calling attention to the overhead expense in maintaining so many small seminaries. The Assembly referred the "whole matter" to its General Council, with instructions that it "study the possible

consolidations or combinations of the seminaries in the interest of economy as well as efficiency." The "possible consolidations or combinations of the seminaries" discouraged any general campaign. Finally, the great depression blasted any hope of putting on a successful campaign.

The disappointed hope of an aggressive movement to increase the endowment left Lane Seminary in a very precarious condition. It was impossible to maintain a first-class institution on available funds, while, for reasons mentioned, it was not possible to secure the necessary additional funds.

The Kemper deed conveying the land, for the seminary site, to the board of trustees, stipulated "that in case the said Lane Seminary shall ever fail or become extinct, then the aforesaid property with its appurtenances and avail shall belong equally to the American Bible Society, the American Tract Society, the American Colonization Society, and the American Educational Society." Here was a very valuable piece of real estate with sixteen buildings, which had been given for the education of young men preparing for the ministry in the Presbyterian Church. Besides this real estate, the board held other properties in trust for the same purpose.

Merger With Chicago

The trustees were confronted with two fundamental questions. (1) How to preserve the theological educational ideal to which the institution had been dedicated for over one hundred years. (2) How to save for the cause of ministerial education in the Presbyterian Church the valuable properties held in trust for that purpose. After mature deliberation the trustees reached the conclusion that these problems could best be solved by an alliance with another seminary. But

before this could be done it was necessary that satisfactory adjustments be made with the organizations named above. On the suggestion of Mr. William E. Dean, a member of the board, the trustees made satisfactory financial adjustments with these Societies. In the mean time negotiations for an alliance with the Presbyterian Theological Seminary, Chicago, were carried on, and finally were completed in 1932, to the satisfaction of both institutions. The General Assembly approved the plan "by which students of Lane Seminary may receive their theological training in Chicago, instead of Cincinnati, thereby conserving the funds of Lane Theological Seminary and more effectively and efficiently carry out the wishes of the donors."

Retirement

When the alliance between the two seminaries became effective in 1932, I was seventy-five years of age, and asked to be retired. I had served continuously for thirty-eight years, sixteen in Lebanon and twenty-two in Lane. I served a longer period than any other man connected with Lebanon, and of the thirty-nine men connected with the Lane faculty, only four served a longer period in Lane than I.

On my retirement the trustees of Lane dealt generously with me. In replying to the communication from the Secretary of the board, Rev. Dr. William T. Paterson, notifying me of the board's action, I said: "The generous provision on your part together with a small pension from the Board of Pensions of the Church and the income from little savings on a small salary through the years relieves us of anxiety of mind in life's eventide; for, barring prolonged hospitalization or invalidism, we hope to be able to live in modest comfort." The attitude of the members of the board was most cordial. I can never forget the brotherly spirit of these noble men. In a letter, dated July 7, 1932,

President Montgomery said: "My opinion is that you deserve from the Church and the seminary far more than you got. I shall always remember your loyal support." I wish to record in this connection my appreciation of Dr. Montgomery. I found it easy to do team work with him. And so ended a most delightful fellowship in active service in Lane, a service of twenty-two years to which memory constantly carries me back. In these twenty-two years I was associated in the faculty with the following named gentlemen: Rev. Drs. William McKibbin, A. B. Riggs, Edward Mack, Selby F. Vance, Finis King Farr, Francis Powell Cheek, Frank Granstaff, Julian Price Love, R. Ames Montgomery and John Adam Garber.

Among the Churches

Soon after reaching Cincinnati, September 1, 1910, I had frequent calls to supply pulpits. Up to my retirement, September, 1932, I had preached over fifteen hundred times. I supplied a dozen or more pulpits, ranging from three months to ten months—in one case for over three years, besides calls for one to four weeks. I spoke in over one hundred churches in and near Cincinnati, representing Baptists, Congregationalist, Methodist, Presbyterian and Reformed. I served as moderator of church sessions and moderated congregational meetings. For one year I served as Moderator of the Presbytery of Cincinnati, and for three years as its Stated Clerk, resigning from the latter at the age of seventy-five in order to make room for a younger man. For three times (in 1924, 1929 and 1936) I was chairman of a committee to prepare Manuals for the Presbytery of Cincinnati.

Literary Work In Lane

Since coming to Lane Seminary, I have issued eight small publications, as follows: The Providential

Purpose of Our Nation, 1918; The Puritans and their Place in History, 1921; The Saviors of the Reformation, 1924; The Story of the Founding of Lane, 1929; The Story of the Founding of the Theological School in the Cumberland Presbyterian Church, 1933; The Lebanon Theological Seminary, 1934; A Review of Rev. Dr. W. P. Bone's History of Cumberland University Theological School, 1936, and The Christianization of Great Britain, 1937.

The Presbyterian Digest

"With the election of the Rev. Lewis S. Mudge, D.D., to the office of Stated Clerk of the General Assembly, in 1921, the Assembly reconstituted its Special Committee on Digest," of which I was made chairman. Dr. Mudge was elected editor of the Digest. "When the 1922 edition of the Presbyterian Digest appeared, the editor expressed his indebtedness to the chairman of the General Assembly's Committee on the New Digest, the Rev. John Vant Stephens, D.D., for his unfailing courtesy and for valuable advice, especially with regard to the incorporation of material relating to the Cumberland Presbyterian Church."

Lane Theological Seminary

CHAPTER X

Some Particular Events

Presidential Campaign

I was a student in Union Seminary, New York City, in 1884, during the presidential campaign and election. Excitement ran very high. There was a strong feeling in the north that a victory for the Democratic party meant disaster for the nation; that the party could not be trusted in the national capital. New York was a pivotal state. Noted party leaders campaigned in the state and especially in New York City. The candidates, Blaine and Cleveland, were given tremendous ovations. The parties vied with each other to put on the bigger show. The procession of each party demonstration, marching twelve or more abreast, was five hours in passing the reviewing stand. Cleveland carried the state, and so the nation by a very slender plurality, and was elected to the presidency. The prize was so large and the plurality so small that days passed before the Republicans conceded Cleveland's election.

It was in 1884 that Governor John P. St. John, of Kansas, made his remarkable race for the presidency on the Prohibition ticket. When he appeared in New York City, he spoke in Chickering Hall. With him were honorable John B. Finch and the eloquent John B. Gough, three of the most noted temperance orators of the day. It was an unusual privilege to hear these three men on that occasion.

Lieutenant Greely

Shortly after this, a welcome by the city of New York was given to Lieutenant A. W. Greely, rescued

by a third relief expedition, from his perilous position in the Arctic. He had come nearer reaching the north pole than any one else up to that time. I was very fortunate in securing a ticket admitting me to Chickering Hall on this occasion. Only seven men survived the awful experiences of this arctic expedition. The Lieutenant was himself so weak and emaciated that he could hardly stand to relate his experiences. His was not intended as a temperance lecture, but incidentally he said that the first men to break down in the cold north were men who drank; the total abstainers were the last to succumb.

War With Spain

On April 11, 1898, President McKinley sent his message to the congress, leading to war with Spain. I reached Washington late that evening. I lost no time in making plans to get into both houses of congress. When a boy I had known Honorable Frank M. Russell, who was now the sergeant-at-arms of the House of Representatives. I called on him at his office. We had not met for over twenty years. He appeared to be glad to see me again. He went with me into the visitors' gallery, and sat with me for a time, pointing out the more distinguished members of the House as they came in. I was also acquainted with Honorable Benton McMillan, congressman from the fourth Tennessee district. By the kindness of these two gentlemen, I experienced little difficulty in getting into the House of Representatives, while hundreds were unable to get in.

Going over to the Senate wing, through the courtesy of Senator Francis M. Cockrill, of Missouri, who gave me a pass to the Senate, I experienced very little trouble entering the gallery there at any time, although hundreds were being turned away. The Senate diplomatic gallery was crowded that day. The Right Honorable Lord Pauncefote, representing Great Britain,

Dean of the foreign diplomats, attracted attention. Gold lace was noticeable. While in Washington, I heard all the speeches made in the House, and witnessed the vote declaring war against Spain. In the Senate I heard a number of speeches, among them a jingo speech by Senator Foraker of Ohio. The best speech I heard was made by Senator Henry Cabot Lodge of Massachusetts, known as the scholar of the Senate, grandfather of the present young senator from that state.

President McKinley was endeavoring to get the Cuban trouble with Spain settled in a diplomatic way, and would have succeeded but for the jingoes. Later revelations show that the President was on the right track and the jingoes on the wrong track. But for this jingoism we would never have had the war with Spain and we would now be free of the trouble in defending the Philippines, which will sooner or later, if the present national policy is pursued, lead us into war with Japan.

Admiral Dewey

On May 1, 1898, Commodore George Dewey destroyed the Spanish fleet in Philippine waters, under Admiral Montojo. This feat without the loss of a vessel, so far from the home base, attracted the attention and admiration of the world. Americans were delirious with delight. In the fall of 1889, he came home, by way of the Suez canal, and landing in New York, received a great ovation. He then proceeded to Washington. A very large platform was constructed on Pennsylvania Avenue, near the Treasury building, on which the Admiral, who had been promoted to this rank shortly before (Faragut and Porter being the only ones who had ever been so distinguished in the American Navy), sat, along with the President, his cabinet and many distinguished men, to review the

immense parade in his honor. From the platform one had a fine view up Pennsylvania Avenue to the capitol. I was fortunate in securing a seat on this platform very near the seats reserved for the President and the Admiral. I sat there for two hours watching the tremendous crowds gathering in the wide avenue below. Finally the train bearing the Admiral from New York arrived. Cannon were booming and the avenue was ablaze with brilliant fire works. It was a scene worth looking upon. Only now and then does such a thing happen in the life of a nation. By and by the procession swung into sight. All eyes were turned to catch a glimpse of the hero of Manila Bay. At length he reached the platform arm in arm with President McKinley. I have seen many crowds, but never such a one as this. Mounted policemen were not able to keep the passage clear for the procession to pass in review. The crowd finally closed in on the platform, and the Admiral and President were forced to leave the stand, in order to relieve the congestion. I have seen enthusiastic crowds, but never one to match this one.

On the next day, at the east entrance of the capitol, the President presented a very beautiful sword to the Admiral, which had been voted to him by congress. On this occasion I saw both Sampson and Schley, the heroes of Santiago in the destruction of the Spanish fleet under Cervera. All the space between the capitol and the Congressional Library was packed with people. This was a spectacular occasion of state which does not occur very often. It falls to the lot of few people living a thousand miles from the capitol to witness such a spectacle. I considered myself fortunate that I happened to be in Washington at this time. As already indicated I was there attending the General Council of the Reformed Churches throughout the World holding the Presbyterian System.

Ecumenical Conference

The Ecumenical Conference on Foreign Missions convened in New York in April, 1900. It was my privilege to attend this conference as a representative of the Lebanon Seminary. I wrote a brief account of it, at the time for the press, which I reproduce here as follows:

The great conference held in New York City from April 21st to May 1st, was truly what its name, "Ecumenical," signifies, namely, that which concerns the whole Church. It was world-wide both in representation and influence. The New York Tribune said, editorially, it "is in many respects one of the most important religious gatherings of the present generation." Dr. Arthur T. Pierson expressed the belief that it was the greatest gathering of religious workers since the days of the Apostles. Dr. Judson Smith said: "We do not forget the conferences of 1854, of 1860, of 1888, in England, when we speak of this as the greatest of all. We remember noble conferences in India, China, Japan, when we claim for this a higher promise of power. By as much as foreign missions to-day exceed those of all preceding days in breadth, efficiency, achieved results and glowing promise; by as much as the Church throughout the world exceeds the Church of any single land, by so much does this assembly surpass all missionary councils and conventions that the world has ever seen."

In the earlier history of the Church, ecumenical councils were held. But these early councils were called for the purpose of settling some question of doctrine or polity. How different was the New York meeting! Here all were agreed in the great essentials of our holy religion. There was no note of discord. It was a conference for mutual helpfulness. Its one supreme object was the advancement of the Master's

kingdom. It had no power to bind by resolution, or otherwise, any individual or Church. Its power consisted in its uplifting nature into a higher life of devotion and consecration.

There were over 700 missionaries present, representing the various fields. They were there from Africa, Arabia, Assam, Burmah, Central America, Ceylon, China, Egypt, India, Korea, Mexico, North America, Oceania, Persia, Siam, South America, Syria, Turkey and the West Indies. In addition to these missionaries there were about 1,800 accredited delegates representing various Protestant Churches. Of the 249 Missionary Societies, of various kinds, 104 were represented in this conference. Then thousands were there on their own initiative, seeking admittance to these inspiring meetings. The most influential preachers, the best teachers, the ablest professional men, the most successful business men, and the most devout statesmen were represented. It was, indeed, an inspiring and imposing body.

It is seldom that any gathering receives the prominent recognition that was accorded this conference. The New York Herald observed that "it is only on rare occasions that a public meeting of any sort can have on the platform the same evening a President and a former President of the United States, and the governor of New York, among the orators," Such, however, was the distinction of the Ecumenical Conference on its opening evening. President McKinley journeyed to New York for the special purpose of extending a national welcome greeting to the Christian workers from all parts of the world. Governor Theodore Roosevelt of New York laid aside his duties long enough to present the warm welcome, after his own peculiar enthusiastic style, of his state. Ex-President Harrison voiced the sentiment of this Christian nation in his response to the speech of the President, in the following well-

chosen words: "To the people of this country can there be anything more grand and majestic than the simple presence of an American President here to-night? We are quite prepared, sir, [addressing the President], to hear of your desire to be here to-night, because you are known by your fellow citizens as a Christian gentleman. It is natural that you should extend to the delegates your sympathy as one who has part with them in setting up God's kingdom."

The enthusiasm was contagious. Carnegie Hall, the central meeting place, with a seating capacity of about 4,000, was crowded all the time. Overflow meetings were held in the adjacent churches. These, too, were generally filled, especially in the evenings. A member of the Executive Committee estimated that 16,500 persons were in attendance on the meetings. It was impossible for such a number to gain admission to the meetings in the central Hall at the same hour, of course. Admission was by ticket only. The committee was overwhelmed with requests for these valuable bits of card-board. People journeyed long distances only to find it was impossible to gain admission to all the meetings. This, however, was not the fault of the committee, but to the unexpectedly large attendance and the lack of capacity of the buildings in which the meetings were held. So intense was the enthusiasm that the seats were all occupied, "old men sat cross-legged on the floor when they could stand no longer, and frail women remained on their feet from start to finish."

The personnel of the conference afforded an interesting study. Among the most conspicuous may be mentioned Mr. Eugene Stock, editorial secretary of the London Missionary Society; Dr. A. T. Pierson, editor of the Missionary Review of the World; Dr. James S. Dennis, the statistician; Rev. J. Hudson

Taylor, founder and superintendent of the China Inland Mission, and Mr. Walter B. Sloan, secretary of the same; Dr. A. H. Strong, President of the Rochester (Baptist) Theological Seminary; Dr. C. C. Hall, President of Union Theological Seminary, New York; Dr. John G. Paton, of the New Hebrides; Bishop Thoburn, of India and Malaysia; Canon Edmons, of the British and Foreign Bible Society; Dr. Jacob Chamberlain, of India; Dr. William Ashmore, of China; Dr. J. C. Hartzell, of Africa; Bishop Ridley, of Caledonia, B. C.; Dr. George Washburn, President of Robert College, Constantinople; Dr. Robert Laws, of Africa; Honorable Dr. William T. Harris, Commissioner of Education for the United States; Dr. F. F. Ellinwood, Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States of America; Rev. Wardlow Thompson, Secretary of the London Missionary Society; Dr. Judson Smith, Secretary of the A. B. C. F. M.; and Dr. James B. Angell, ex-Minister to Turkey, from the United States.

This conference presented a vivid contrast between the missionaries generally of one hundred years ago and to-day. Then with few exceptions the burden of foreign missions rested lightly on the more refined and wealthy classes; but to-day the very flower of the Churches are offering themselves in large numbers for the foreign field. If one had any doubt as to the position in which these missionaries place Christ and the Bible that doubt was removed by this conference. Special emphasis was laid on the simple old, old story. Christ is recognized as the very core of the gospel, and the Bible is accepted with old-time faith and simplicity. Instances of the power of the simple message of the word on individual lives justified the expectations of the missionaries in preaching Christ as He is revealed in the Scriptures.

One of the never-to-be-forgotten impressions of the conference was the lesson taught by the strong, child-like faith of the missionaries. The following from Rev. J. Hudson Taylor illustrates this point: "We should need no exhortation to have faith in God, and the mere fact that such an exhortation becomes necessary at times is evidence of the extent of our fall. The faith of many of you is very strong so long as there is no strain put upon it, but when the strain comes your faith is small indeed. I used to pray, 'Lord increase my faith.' I have not prayed that way for many years now, and I think I shall never utter that prayer again. God has often placed me in positions in China where I had to put great trust in Him—in fact, I had to trust in Him, for there was no one else to whom I could look for help, and He never once failed me. He has always provided for me in His own way and time. I have been robbed in the interior of China of every cent I had, but I have never yet gone to bed hungry. Nearly a half century ago I formed the China Inland Mission, and from the day of its inception to the present time we have never taken a collection, but depended entirely upon the volunteer contributions, and we have never lacked for any good thing."

Veterans were there from countries in which there was not a Christian when they entered on their campaigns in those countries. But what a different report comes from those fields to-day! It has often been shown that the missionary is the pioneer of civilization. That fact was demonstrated anew on this occasion. The missionary ventures among a people where the daring, money-loving trader will not go. After the missionary introduces some of the effects of civilization, the trader is too willing to engage in commerce with these same people, and very frequently that trade is of such a character that he neutralizes the good work of the missionaries.

President James B. Angell received a sympathetic hearing in his claim that missionaries are men among men, and citizens among citizens, and that they should receive protection from their governments just as other citizens receive such protection. The New York Tribune commented that "as President Angell was at one time Minister to Turkey his words carried much weight. His audience was in thorough accord with him, and frequently applauded. President Angell declared in carefully chosen words that unless the American missionaries are protected the time will come when the American citizen and merchant may be treated with contumely in the Ottoman Empire." So far as he knew missionaries attend strictly to their own business, and do not meddle with affairs of the nation in whose territory they happen to be residing.

The results of a century of missionary activities are most gratifying. There are now 249 societies of all kinds laboring for the spread of the gospel in foreign parts. There are 13,607 foreign missionaries, and 73,615 native helpers. There are 10,993 organized churches. There are 5,233 principal stations and 25,586 substations. The communicants number 1,289,289, and these together with other adherents reach an aggregate of 4,327,283. There were 83,895 additions to the churches last year. In the 14,940 Sabbath schools there are 764,648 members. In the 20,407 day schools of various kinds and grades there are 1,049,378 pupils. The total native contributions for the support of the work amount to $1,833,981. For the support of the work the total annual income from home and foreign sources is about $17,161,092. The Bible, or a part of it, has been translated into over 400 languages and dialects.

A contrast of the foregoing figures with the corresponding figures of one hundred years ago reveals a

marvelous growth. Then the plant of foreign missions was just being established. Most of the languages and dialects were unknown to the Church. In many instances a literature had to be created, even to an alphabet. Now the plant is well under way, and in the time needed for the erection of the plant great things have been done. What may be accomplished in the next quarter of a century, if this subject rests on the heart of the Church as it should do? More than one worker from the field expressed the belief that in the next few years the heathen will come flocking by the thousands into the kingdom.

It is simply impossible to give any adequate idea, in a short article, like this, of the various addresses which were delivered and the papers which were read. The entire proceedings will be printed in two large volumes, which can be purchased at a small price. To these volumes, soon to appear, the reader is referred for a full account of this most remarkable gathering. The volumes referred to have been published. I have had them in my library for over thirty-seven years.

Inauguration of Wilson

Woodrow Wilson was inaugurated President of Princeton University on October 25, 1902. I had gone to Philadelphia a few days before to do some work in the library of the Presbyterian Historical Society. A friend gave me a ticket to the inauguration, so I went over to Princeton. On arrival there I was invited to join the academic procession, as a representative of Cumberland University. Delegates took their places chronologically. Cumberland University had been founded in 1842. This threw me well to the front. The academic procession reached Alexander Hall at 10:45 A. M., the orchestra playing Mendelssohn's Athalia. The procession was led by Governor Franklin

Murphy of New Jersey, the retiring President, Rev. Dr. Francis L. Patton, the President-elect, Dr. Woodrow Wilson, and Former President of the United States, Grover Cleveland. I was so near the head of the procession that I was seated on the platform, only a few feet in the rear of the President-elect and former President Cleveland.

The invocation was offered by Rev. Dr. Henry van Dyke. The Honorable W. J. Magie, LL.D., Chancellor of the State of New Jersey, then administered the oath of office, and presented the charter of the University to President Woodrow Wilson. The retiring President delivered an address. He was followed in an address by Former President Cleveland. President Wilson then delivered his inaugural address, "Princeton in the Nation's Service." After the hymn "Ein Feste Burg" by Luther, the benediction was pronounced by Rev. Dr. Henry Yates Satterlee, Bishop of Washington.

CHAPTER XI

The Lengthening Shadows

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."—Psalm 90:10.

Longfellow contrasts youth with old age. Of youth he says:

"How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, story without End.
Each maid a heroine, and each man a friend!"

Of old age he says:

"The course of my long life hath reached at last,
In fragile bark o'er a tempestuous sea,
The common harbor, where must rendered be,
Account of all the actions of the past."

An anonymous writer thus pictures life as a whole:

"Life is beautiful! Its duties
Cluster round us day by day,
And their sweet and solemn voices,
Warn to watch and work and pray,
Only they its blessing forfeit
Who by sin their spirits cheat
And to slothful stupor yielding
Let the rust their armor eat."

The Autocrat of the Breakfast Table, Oliver W. Holmes, after his dialog between Professor and Old Age, continues:

"We have settled when old age begins. Like all Nature's processes, it is gentle and gradual in its approaches, strewed with illusions, and all its little griefs smoothed by natural sedatives. But the iron hand is not less irresistible because it wears the velvet glove. The button-wood throws off its bark in large flakes, which one may find lying at its foot, pushed out, and at last pushed off by that tranquil movement from beneath, which is too slow to be seen, but too powerful to be arrested. One finds them always, but one rarely sees them fall. So it is our youth drops from us—scales off, sapless and lifeless, and lays bare the tender and immature fresh growth of old age. Looked at collectively, the changes of old age appear as a series of personal insults and indignities, terminating at last in death, which Sir Thomas Browne has called 'the disgrace and ignominy of our nature.'"

"Our life is seventy years at most, or eighty at the best," so Moffatt translates Psalm 90:10. Sooner or later, when such an age is reached, one will be aware of it. At the age of seventy-five years when Lane Seminary was merged with The Presbyterian Theological Seminary, Chicago, I retired. For fifty years I had never been without a job and had never had to seek one. When I retired from seminary duties I was the stated clerk of the Presbytery of Cincinnati. On November 21, 1932, I presented my resignation to the presbytery, effective on February 1, 1933, which was accepted and the presbytery honored me by making me Stated Clerk Emeritus.

Testimonial Dinner

The Presbytery of Cincinnati very graciously gave me a testimonial dinner on the evening of March 3, 1933, at which a large number of friends assembled in the Norwood Presbyterian church, Dr. William T.

Paterson, pastor. Dr. Paterson presided with his usual grace and dignity. The Cincinnati Presbyterian gave an account of the occasion as follows: "The dining room of the Norwood church was filled last Friday evening with friends of Rev. John Vant Stephens, who met to do honor to his years of service in the pastorate and theological seminary, and especially his contribution to the upbuilding of the work in the Church, more especially the Presbyterian Church in Cincinnati Presbytery. Many came from a distance to do honor to a friend and a teacher. Still many more had sent their felicitations, in all, letters were received from fourteen states. Ministers were present and co-workers in the faculty of Lane, students who acknowledged their debt to him. Ruling Elder Charles M. Leslie of the Mt. Auburn church spoke for the many churches Dr. Stephens has supplied during the twenty-two years he has been in Cincinnati. In every case he has been the paver of the way, preparing a field for a new pastor.

"Rev. William H. Tilford, of Xenia, Ohio, spoke of Dr. Stephens as a teacher. Dr. Charles L. Zorbaugh, Synodical Superintendent, represented the Synod of Ohio. He indicated that no one thought of Dr. Stephens as through with work, that such men as he were valuable as 'the elder statesmen of the Church.' Reviewing his years of residence in Cincinnati, Dr. Stephens referred to the changes in spirit since he became a member of the presbytery. Rev. Edward H. Lorenz, Moderator of the Presbytery, presented a purse of $100 to Dr. Stephens as an expression of the love of his brethren in the ministry."

An account of the occasion in the Presbyterian Banner contained this statement: "Dr. Stephens has given much of his time and talent to working out the problems of vacant churches and preparing the way

for coming of new pastors. Factions have been brought together, troubles ironed out, and by his guidance the right pastor secured."

The Presbyterian Advance contained this note: "Dr. John V. Stephens, stated clerk emeritus of Cincinnati Presbytery, was honored for his long service as a member of the Cincinnati Presbytery, as its stated clerk and seminary faculty professor, by a special dinner given in his honor. . . . A large number of ministers of the presbytery and their families were present, as were also numerous laymen and women who had long known and admired Dr. Stephens."

An Octogenarian

On my eightieth birthday, September 16, 1937, a number of my good friends gave me a surprise birthday dinner, served in the Lane Seminary Westminster building, over one hundred years old. It was a happy occasion, at which Dr. William T. Paterson, in his happiest mood, presided. A number of congratulatory addresses were made. Among the friends present there were three who were past eighty years of age. They were Rev. Drs. John N. Ervin, Calvin D. Wilson and Nathaniel R. Walker. Through the mail I received felicitations from over one hundred persons, representing fifteen states. Among them were letters from the Moderator of the General Assembly, Rev. Dr. William H. Foulkes; the Stated Clerk of the General Assembly, Rev. Dr. Lewis S. Mudge; and also the Moderator, Rev. Dr. Vernon P. Martin and the Stated Clerk, Rev. E. W. Lodwick, of the Synod of Ohio. Messrs. Martin and Lodwick were my former pupils.

Golden-Wedding

The quiet home-wedding described in chapter vi, occurred on Tuesday, January 31, 1888, so the fiftieth

anniversary of this memorable event fell on Monday, January 31, 1938. The celebration was a quiet home affair. Dinner was served at eight o'clock in the evening, in the Westminster building, mentioned above. Besides the bridal party there were present their son, John Vant, Jr., his wife, Ruth, Mrs. Clarice Hawkins Cissna, Mr. and Mrs. Clinton C. Caldwell, and Miss Eleanor Kemper. Mrs. Caldwell is the daughter of the late Rev. Dr. James M. Hubbert, who performed the marriage ceremony fifty years before. Miss Kemper is our next door neighbor in the Beecher Apartments.

After dinner a beautifully phrased letter of congratulations from Mrs. James M. Hubbert, of Philadelphia, was read. Mrs. Hubbert was a guest at the wedding in 1888. Then I arose and standing by my bride, who also arose, I paid the following well deserved tribute to her:

My Dear, my Betterhalf:

Fifty years ago today, at 5:30 P. M., we pledged to each other our troths. The ceremony was performed by our mutual good friend, the Rev. Dr. James M. Hubbert, in his own inimitable style. Though our supply of wordly goods was very scant, the path ahead was joyous and bright. For these fifty years we have walked life's path together, sharing with each other both joys and sorrows. In all these years you have been heaven's best gift to me. You have been an ideal home-maker, an affectionate mother and a sympathetic, helpful companion. Into whatever position I have been called to serve you have always, without a word or look of complaint adapted yourself to the situation, and cheerfully carried your part of the responsibility.

My salary has always been small, for twenty-three years, not over $1200, and a fourth of that had to go for rent of the home we occupied. As you well remem-

ber several opportunities came offering me a position in each case with a much larger salary, but these openings were turned down, our main thought not being on the amount of the salary, but rather on the opportunity for service. The small salary through all these years compelled us to practice the closest economy. Through your uncomplaining co-operation we lived on the salary and laid by a bit for the "rainy day" and old age, both of which have overtaken us. The wisdom of the personal privation which we practiced in our earlier days is apparent after these fifty years. Whatever degree of success I may have had in my ministry is due in a very large measure to your fine spirit of co-operation.

The years have passed all too swiftly. Before we have realized it the day is "dying in the west." I am now past eighty years of age, with an actuary promise of less than four years remaining. You are almost eight years my junior. The major part of our life has been in connection with the Lebanon and Lane Theological Seminaries, sixteen years in the former and twenty-two years in the latter. Thirty-eight years in all, without a break. When Lane was merged with the Presbyterian Theological Seminary, Chicago, I retired from active service, at the age of seventy-five years. On retirement the Board of Trustees of Lane made generous provision for our remaining years. This, added to other small sources of income, enables us to live in modest comfort as long as we are blessed with normal health.

Today we recall anew the three little jewels, Edith, Helen and Mary Lynn, loaned to us for very brief seasons. Their days of sojourns filled our hearts with joy and gladness; their departures broke our hearts with unspeakable sorrow. We shall cherish our sweet memories of them as long as we live. We have an abiding joy in our son, John V., Jr. We have watched his growth and development from babyhood to mature

manhood. In all these years he has never given us a moment of anxiety. His devotion to and success in the gospel ministry afford us an abounding joy. His tender consideration for our comfort and happiness, in which Ruth, his wife, shares, is our unbroken support in our declining years.

In conclusion I am sure our hearts respond to the beautiful sentiment expressed in the following anonymous poem, entitled

OLD FOLKS

Ah, don't be sorrowful, darling,
And don't be sorrowful pray;
Taking the year all round my dear,
There isn't more night than day.

'Tis rainy weather, my darling,
Time's waves, they heavily run;
But taking the year together, my dear,
There isn't more rain than sun.

We are old folks now, my darling,
Our heads are growing grey;
But, taking the year all round, my dear,
You will always find the May.

We have had our May, my darling,
And our roses long ago;
And the time of the year is coming, my dear,
For the silent night and the snow.

And God is God, my darling,
Of night as well as of day;
We feel and know that we can go,
Wherever He leads the way.

Ah, God of the night my darling,
Of the night of death so grim;
The gate that leads out of life, good wife,
Is the gate that leads to Him.

After this tribute, I placed on her finger the golden wedding ring over the wedding ring of fifty years ago.

Then followed a few delightful social hours in the home. John Vant Stephens, Jr., secured some fine pictures with his moving camera of individuals and groups, and of the beautiful flowers that had been sent in by friends. And so the celebration of fifty years, a glorious fifty years, passed into history!

When the sun is near its setting,
And the sky is flecked with gold,
Faith can see the walls of Jasper,
And the "pearly gates" unfold.

Through the rifted clouds at sunset
Pours a flood of mellow light,
And the "gold-paved streets of heaven"
Seem to be almost in sight.

Just beyond are "hills of glory,"
Bathed in never-fading light:
Just beyond the life supernal
Where day never turns to night.

When the sun is near its setting,
And life's story well nigh told,
Just another step will bring us
To the land where none grow old.

Oh, the "Christian's Indian Summer!"
Prelude to a "perfect day"—
To the dawning of the morning
That shall never pass away.

When life's sun is near its setting,
Skies o'erhead are flecked with gold,
Faith can see the "walls of Jasper"
And the "pearly gates" unfold.

—*Rev. A. W. Spooner.*